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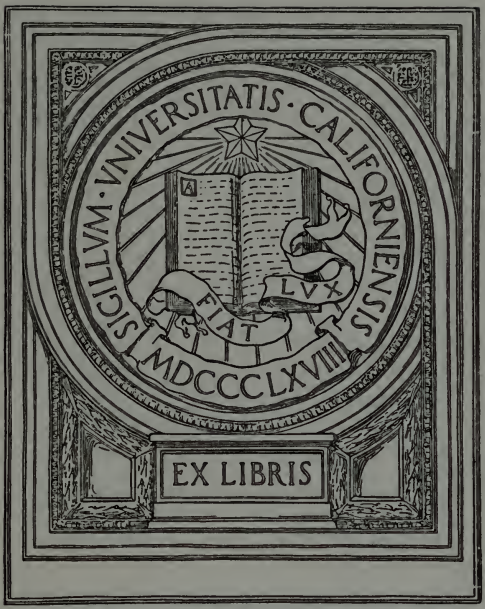
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CHAPLAINS

OF THE

GENERAL GOVERNMENT,

WITH

OBJECTIONS TO THEIR EMPLOYMENT CONSIDERED.

ALSO,

A LIST OF ALL THE CHAPLAINS TO CONGRESS, IN THE ARMY AND IN THE NAVY, FROM THE FORMATION OF THE GOVERNMENT TO THIS TIME.

BY

LORENZO D. JOHNSON.

Author of "Churches and Pastors of Washington."

NEW-YORK:

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INDEX TO SUBJECTS.

PAGE.

Proceedings of the Thirty-third Congress. 5
Opposition to the Election Overcome 6
Memorials to Congress to Abolish the Office of Chaplains in all the Departments of Government 7
Death of Hon. James Meacham—Note 7
Report from the Judiciary Committee in Reply to the Memorialists 8
Memorial from the Particular Baptists of Tennessee 18
Extract from the Memorial 19
Opposition to Chaplains from other sources 21
Election of a Chaplain to the Senate 23
The Chaplains' Work not Appreciated 23
Number of Chaplains allowed by Congress 26
The means by which Chaplains reach their Appointment, considered 27
Acts of Congress relating to Chaplains in the Army, posts of Duty—Notes 28
Causes for the disrespect into which the Office of Chaplains to Congress has fallen, considered 31
A Remedy Suggested 32
Hon. Mr. Dowdell's Resolution 35
Debates in the House on the Employment of Chaplains 36
Final Vote for the Several Candidates 46
Compensation of Chaplains 48
The Duties of a Chaplain to Congress—Note 48
Hon. Mr. Millson's Objections to a Change, considered 49
Rev. Mr. Waldo, why Elected 51
Rev. Mr. Dean's Election to the Senate 53

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Extract from Washington's Farewell Address.. 54
Extract from Mr. Webster's Address. 55
Prayer of Mr. Duche in the Colonial Congress..... 56
Opinions on the Clergy expressed in Congress..... 58
Mr. Webster's Opinion of the Clergy. 59
List of all the Chaplains to the U. S. Senate..... 60
List of Chaplains to the House of Representatives. 62
List of Chaplains to the Army.... 65
General Remarks on Chaplains to the Army.... 70
List of Chaplains in the Navy. 72
Notice of Mr. Stewart, Mr. Colton, Mr. Jones, and Mr. Noble. 75
The Religious Sect of Chaplains. 76
Elevation of the Standard Character among Naval Chaplains.. 76
Reasons for Increasing the Number of Chaplains.... 78

CHAPLAINS OF THE GENERAL GOVERNMENT.

Among the marked proceedings of the 33d Congress that will ever make it prominent in the annals of our National Legislature, is the special attention bestowed, both in the Senate and the House, on the *duties* and *derelictions* of ministers of the Gospel. This was more or less drawn forth by the clergy themselves, who acted together with such unusual unanimity in memorializing Congress against the repeal of the Missouri Compromise, first, from New York, then from New England generally, where more than three thousand Pastors signed a remonstrance against the passage of the Kansas-Nebraska bill, and finally, in most of the North Western States. Never since that memorable proceeding in Congress relating to running the mail on the Sabbath, had there been such an uprising of the clergy, speaking in tones of such remonstrance as on this occasion; and never before did members in their places on the floor of Congress take it upon themselves to say so much in the way of defining the position of a Christian minister and his mission among men.* It was believed by Senators and members of the House also, that those who cast so much blame upon these memorialists, did not always make their

* See note on page 58.

denunciations harmonise with facts. Replies were elicited from eminent statesmen in both halls of Congress. This defiance of the clergy and then the "defence" of them, (for one distinguished member devoted an entire speech to the subject,) gave the long session of the 33d Congress, for a time, the semblance of an ecclesiastical council more than that of a legislative assembly. But there was another movement made with a view to entirely silence the ministers of religion in certain important fields of usefulness, where the general government only can open or shut the door. Although the movers then failed in their design, yet what was done awakened a train of thought, and inaugurated a movement which has been operating ever since; the tendencies of which are to lessen public respect for the office of Chaplain as employed by the General Government—in Congress—in the Army and Navy.

It is to the consideration of this subject that the following pages will mainly be devoted.

At the opening of the 33d Congress, when the choice of officers had progressed in the House, until the motion to elect a Chaplain was reached, several members took occasion to manifest their contempt for the office, and their want of respect for those who were elected to fill it, by treating the proposition to elect a Chaplain with ridicule. But the opposition, which was feebly sustained, was overruled, and chaplains were elected as usual, to both Houses of Congress.

Whatever is said or done in Congress soon finds its way, on telegraphic wires, or by other facilities, to the remotest parts of the country. Hon. Mr. Petitt, of Indiana, who, for many years, had distinguished himself both in and out of Congress, for his opposition to revealed religion, sent

abroad the one idea, that all Chaplains employed by the government must be dismissed, and the office abolished. One religious sect in particular, had been roused to action in this opposition, and such others of no religion, as harmonised with the disciples of that noted infidel, the late Abner Kneeland, to send up memorials to Congress, praying that the usage of employing Chaplains by the General Government might be abolished. These petitions were duly received and referred to the committee on the judiciary. The late *Hon. James Meacham*, of Vermont, being a member of that committee, in the division of their labor, the duty of considering and answering these petitioners fell into his hands,—upon which he made an able report.—being brief, and containing information, every line of which will amply repay a careful perusal, it will be placed in the following pages. We are the more induced to give it an insertion from the fact that but a small number of copies were printed, and therefore but few of them were ever seen outside of Washington.

NOTE. Since writing the above paragraph, the newspapers have brought us the melancholy tidings, that Hon. James Meacham has passed away from earth. He died in Middlebury, Vt., August 23d, in the 47th year of his age. His death, being announced in Congress, out of respect to his memory, both branches of the National Legislature adjourned. Hon. Mr. Foot, in a brief sketch of his character before the Senate, among other things said—"James Meacham was generously gifted by nature, possessing an active and logical mind. He was a terse and vigorous writer, and a ready and forcible public speaker. His mind had been disciplined by severe study. and was well stored with choice literature and general knowledge. He was a man of thought and reflection; firm and decided in the opinions he had deliberately formed, and which he was in the habit of expressing with entire frankness and freedom, yet observing all that deference and courtesy toward the dissenting opinion of others, which belonged to his character and his position."

33d Congress—1st Session. Ho. of Rep.

CHAPLAINS IN CONGRESS AND IN THE ARMY AND NAVY.

MARCH 27, 1853.—Ordered to be printed.

Mr. MEACHAM, from the Committee on the Judiciary, made the following

REPORT.

The Committee on the Judiciary, to whom was referred the memorials of citizens of several States, praying that the office of chaplain in the army, navy, and at West Point, at Indian stations, and in both Houses of Congress, be abolished, respectfully report:

That they have had the subject under consideration, and, after careful examination, are not prepared to come to the conclusion desired by the memorialists. Having made that decision, it is due that the reason should be given. Two clauses of the constitution are relied on by the memorialists to show that their prayer should be granted. One of these is in the sixth article, that "no religious test shall ever be required as a qualification to any office or public trust under the United States." If the whole section were quoted, we apprehend that no one could suppose it intended to apply to the appointment of chaplains.

"ART. 6, SEC. 3. The senators and representatives before mentioned, and the members of the several State legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound, by oath or affirmation, to support this constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States."

Every one must perceive that this refers to a class of persons entirely distinct from chaplains.

Another article supposed to be violated is article 1st of Amendments: "Congress shall make no law respecting an establishment of religion." Does our present practice violate that article? What is an establishment of religion? It must have a creed, defining what a man must believe; it must have rites and ordinances, which believers must observe; it must have ministers of defined qualifications, to teach the doctrines and administer the rites; it must have tests for the submissive, and penalties for the non-conformist. There never was

an established religion without all these. Is there now or has there ever been, anything of this in the appointment of chaplains in Congress, or army, or navy? The practice before the adoption of the constitution is much the same as since: the adoption of that constitution does not seem to have changed the principle in this respect. We ask the memorialists to look at the facts. First, in the army; chaplains were appointed for the revolutionary army on its organization; rules for their regulation are found among the earliest of the articles of war. Congress ordered, on May 27, 1777, that there should be one chaplain to each brigade of the army, nominated by the brigadier general, and appointed by Congress, with the same pay as colonel; and, on the 18th of September following, ordered chaplains to be appointed to the hospitals in the several departments, with the pay of $60 per month, three rations per day, and forage for one horse.

When the constitution was formed, Congress had power to raise and support armies, and to provide for and support a navy, and to make rules and regulations for the government and regulation of land and naval forces. In the absence of all limitations, general or special, is it not fair to assume that they were to do these substantially in the same manner as had been done before? If so, then they were as truly empowered to appoint chaplains as to appoint generals or to enlist soldiers. Accordingly, we find provision for chaplains in the acts of 1791, of 1812, and 1838. By the last there is to be one to each brigade in the army; the number is limited to thirty, and these in the most destitute places. The chaplain is also to discharge the duties of schoolmaster. The number in the navy is limited to twenty-four. Is there any violation of the constitution in these laws for the appointment of chaplains in the army and navy? If not, let us look at the history of chaplains in Congress. Here, as before, we shall find that the same practice was in existence before and after the adoption of the constitution. The American Congress began its session September 5, 1774. On the second day of the session, Mr. Samuel Adams proposed to open the session with prayer. I give Mr. Webster's account of it: "At the meeting of the first Congress there was a doubt in the minds of many about the propriety of opening the session with prayer; and the reason assigned was, as here, the great diversity of opinion and religious belief: until, at last, Mr. Samuel Adams, with his gray hairs hanging about his shoulders, and with an impressive venerableness now seldom to be met with, (I suppose owing to different habits,) rose in that assembly, and, with the air of a perfect Puritan, said it did not become men, professing to be

Christian men, who had come together for solemn deliberation in the hour of their extremity, to say there was so wide a difference in their belief that they could not, as one man, bow the knee in prayer to the Almighty, whose advice and assistance they hoped to obtain; and, independent as he was, and an enemy to all prelacy as he was known to be, he moved that Rev. Mr. Dushe, of the Episcopal church, should address the Throne of Grace in prayer. John Adams, in his letter to his wife, says he never saw a more moving spectacle. Mr. Dushe read the Episcopal service of the church of England; and then, as if moved by the occasion, he broke out into extemporaneous prayer, and those men who were about to resort to force to obtain their rights were moved to tears; and floods of tears, he says, ran down the cheeks of pacific Quakers, who formed part of that interesting assembly; and depend upon it, that where there is a spirit of Christianity, there is a spirit which rises above form, above ceremonies, independent of sect or creed, and the controversies of clashing doctrines." That same clergyman was afterwards appointed chaplain of the American Congress. He had such an appointment five days after the declaration of independence.

On December 22, 1776; on December 13, 1784; and on February 29, 1788, it was resolved that two chaplains should be appointed. So far for the old American Congress. I do not deem it out of place to notice one act, of many, to show that that Congress was not indifferent to the religious interests of the people; and they were not peculiarly afraid of the charge of uniting Church and State. On the 11th of September, 1777, a committee having consulted with Dr. Allison about printing an edition of thirty thousand Bibles, and finding that they would be compelled to send abroad for type and paper, with an advance of £10,272 10s., Congress voted to instruct the Committee on Commerce to import twenty thousand Bibles from Scotland and Holland into the different ports of the Union. The reason assigned was, that the use of the book was so universal and important. Now, what was passing on that day? The army of Washington was fighting the battle of Brandywine; the gallant soldiers of the Revolution were displaying their heroic though unavailing valor; twelve hundred soldiers were stretched in death on that battle-field; Lafayette was bleeding; the booming of the cannon was heard in the hall where Congress was sitting—in the hall from which Congress was soon to be a fugitive; at that important hour Congress was passing an order for importing twenty thousand Bibles; and yet we have never heard that they were charged by their generation of any attempt to unite

Church and State, or surpassing their powers to legislate on religious matters.

There was a convention assembled between the old and new forms of government. Considering the character of the men, the work in which they were engaged, and the results of their labors, I think them the most remarkable body of men ever assembled. Benjamin Franklin addressed that body on the subject of employing chaplains; and, certainly, Franklin will not be accused of fanaticism in religion, or of a wish to unite Church and State. I give his words as reported by Madison.

Debates in the Federal Convention, June 28, 1787.

Dr. Franklin said: Mr. President, the small progress we have made after four or five weeks' close attendance, and continual reasonings with each other, our different sentiment on almost every question—several of the last producing as many noes as ayes—is, methinks, a melancholy proof of the imperfection of the human understanding. We, indeed, seem to feel our want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics which, having been formed with the seeds of their own dissolution, now no longer exist. And we have viewed modern States all round Europe, but find none of their constitutions suitable to our circumstances. In this situation of this assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible of danger, *we had daily prayer in this room for divine protection.* Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful friend? Or do we imagine that we no longer need his assistance?

"I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth—*that God governs in the affairs of men;* and if a sparrow cannot fall to the ground without His notice, is it probable that an empire can

rise without His aid? We have been assured, sir, in the sacred writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid, we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests, our projects will be confounded, and we ourselves shall become a reproach and by-word down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war and conquest.

"I therefore beg leave to move, that henceforth prayers, imploring the assistance of Heaven and blessings on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."—*Elliott's Debates, vol. 5, p.* 253.

There certainly can be no doubt as to the practice of employing chaplains in deliberative bodies previous to the adoption of the constitution. We are, then, prepared to see if any change was made in that respect in the new order of affairs.

The first Congress under the constitution began on the 4th of March, 1789; but there was not a quorum for business till the 1st of April. On the 9th of that month Oliver Ellsworth was appointed, on the part of the Senate, to confer with a committee of the House, on rules, and on the *appointment of chaplains.* The House chose five men—Boudinot, Bland, Tucker, Sherman and Madison. The result of their consultation was a recommendation to appoint two chaplains of different denominations—one by the Senate and one by the House—to interchange weekly. The Senate appointed Dr. Provost, on the 25th of April.

On the 1st day of May, Washington's first speech was read to the House, and the *first* business after that speech was the appointment of Dr. Linn as chaplain. By whom was this plan made? Three out of six of that joint committee were members of the convention that framed the constitution. Madison, Ellsworth and Sherman passed directly from the hall of the convention to the hall of Congress. Did *they* not know what was constitutional? The law of 1789 was passed in compliance with their plan, giving chaplains a salary of $500. It was re-enacted in 1816, and continues to the present time. Chaplains have been appointed from all the leading denominations—Methodist, Baptist, Episcopalian, Presbyterian, Congregationalist, Catholic, Unitarian, and others.

I am aware that one of our petitioners might truly reply that the article was not in the body of the constitution, but was one of the amendments recommended by Virginia. This does not weaken the argument in favor of chaplains. In the convention of Virginia, which proposed amendments, James Madison, James Monroe, and John Marshall were members. All these men were members closely connected with the government. Madison and Monroe were members of Congress when the first amendment was adopted and became a part of the constitution. Madison was a member of the convention framing the constitution, of the convention proposing the amendment, and of Congress when adopted; and yet neither Madison nor Monroe ever uttered a word or gave a vote to indicate that the appointment of chaplains was unconstitutional. The convention of Virginia elected on its first day a chaplain—Rev. Abner Waugh—who every morning read prayers immediately after the ringing of the bell for calling the convention. No one will suppose that convention so inconsistent as to appoint their chaplain for their own deliberative assembly in the State of Virginia, and then recommend that this should be denied to the deliberative bodies of the nation.

The reason more generally urged, is the danger of a union of church and State. If the danger were real, we should be disposed to take the most prompt and decided measures to forestall the evil, because one of the worst things for the religious and political interests of this nation that could possibly overtake us. But we deem this apprehension entirely imaginary; and we think any one of the petitioners must be convinced of this on examination of the facts. Look at that score of different denominations, and tell us, do you believe it possible to make a majority agree in forming a league to unite their religious interests with those of the State? If you take from the larger sects, you must select some three or four of the largest to make a majority of clergy, or laity, or worshippers. And these sects are widely separated in their doctrines, their religious rites, and in their church discipline. How do you expect them to unite for any such object? If you take the smaller sects, you must unite some fifteen to make a majority, and you must take such discordant materials as the Quaker, the Jew, the Universalist, the Unitarian, the Tunker, and the Swedenborgian. Does any one suppose it possible to make these harmonize? If not, there can be no union of church and State. Your committee know of no denomination of Christians who wish for such union. They have had their existence in the voluntary system, and wish it to continue. The sentiment of the whole body of American Christians is

against a union with the State. A great change has been wrought in this respect. At the adoption of the constitution, we believe every State—certainly ten of the thirteen—provided as regularly for the support of the church, as for the support of the government: one, Virginia, had the system of tithes. Down to the Revolution, every colony did sustain religion in some form. It was deemed peculiarly proper that the religion of liberty should be upheld by a free people. Had the people, during the Revolution, had a suspicion of any attempt to war against Christianity, that Revolution would have been strangled in its cradle. At the time of the adoption of the constitution and the amendments, the universal sentiment was that Christanity should be encouraged—not any one sect. Any attempt to level and discard all religion, would have been viewed with universal indignation. The object was not to substitute Judaism, or Mohammedanism, or infidelity, but to prevent rivalry among sects to the exclusion of others. The result of the change above named is, that now there is not a single State that, as a State, supports the gospel. In 1816 Connecticut repealed her law which was passed to sustain the church; and in 1833, Massachusetts wiped from her statute-book the last law on the subject that existed in the whole Union. Every one will notice that this is a very great change to be made in so short a period—greater than, we believe, was ever before made in ecclesiastical affairs in sixty-five years, without a revolution or some great convulsion. This change has been made silently and noiselessly, with the consent and wish of all parties, civil and religious. From this it will be seen that the tendency of the times is not to a union of church and State, but is decidedly and strongly bearing in an opposite direction. Every tie is sundered; and there is no wish on either side to have the bond renewed. It seems to us that the men who would raise the cry of danger in this state of things, would cry fire on the thirty-ninth day of a general deluge.

If there be no constitutional objection and no danger, why should not the office be continued? It is objected that we pay money from the treasury for this office. That is certainly true; and equally true in regard to the Sergeant-at-Arms and Doorkeeper, who, with the chaplain, are appointed under the general authority to organize the House. Judge Thompson, chairman of this committee in the thirty-first Congress, in a very able report on this subject, said that if the cost of chaplains to Congress were equally divided among the people, it would not be more than the two hundredth part of one cent to each person. That being true, a man who lives under the protection of this government and pays taxes for fifty years, will

have to lay aside from his hard earnings two and a half mills during his half century for the purpose of supporting chaplains in Congress! This is the weight of pecuniary burden which the committee are called to lift from off the neck of the people.

If there be a God who hears prayer—as we believe there is—we submit, that there never was a deliberative body that so eminently needed the fervent prayers of righteous men as the Congress of the United States. There never was another representative assembly that had so many and so widely different interests to protect and to harmonize, and so many local passions to subdue. One member feels charged to defend the rights of the Atlantic, another of the Pacific coast; one urges the claims of constituents on the borders of the torrid, another on the borders of the frigid zone; while hundreds have the defence of local and varied interests stretching across an entire continent. If personal selfishness or ambition, if party or sectional views alone, bear rule, all attempts at legislation will be fruitless, or bear only bitter fruit. If wisdom from above, that is profitable to direct, be given in answer to the prayers of the pious, then Congress need those devotions, as they surely need to have their views of personal importance daily chastened by the reflection that they are under the government of a Supreme Power, that rules not for one locality or for one time, but governs a world by general laws, subjecting all motives and acts to an omniscient scrutiny, and holds all agents to their just awards by an irresistible power.

In the provisions of the law for chaplains in the army, the number is limited, and these not to be granted unless for "most destitute places;" and then, for a very small salary they are to perform the double service of clergymen and schoolmasters. While every political office under all administrations is filled to overflowing; while the ante-chambers of the departments are crowded and crammed with anxious applicants, waiting for additions, or resignations, or death, to make for them some vacant place, it is of recent occurrence that only fourteen of the twenty posts for chaplains were supplied.

We presume all will grant that it is proper to appoint physicians and surgeons in the army and navy. The power to appoint chaplains is just the same, because neither are expressly named, but are appointed under the general authority to organize the army and navy, and we deem the one as truly a matter of necessity as the other. Napoleon was obliged to establish chaplains for his army, in order to their quiet while making his winter quarters in the heart of an enemy's country, and that army had been drenched in the infidelity of the

French revolution. The main portion of our troops, though not in a foreign land, are stationed on the extreme frontiers, the very outposts of civilization; and if the government does not furnish them moral and religious instruction, we know as a practical fact, that they will go without it.

It is said that they can contribute and hire their own chaplains. Certainly they can, and their own physicians and surgeons; but if we throw on them this additional burden, are we not bound to increase their pay to meet these personal expenses? We may supply them directly, with more economy and effect than we can do it indirectly. We trust that the military force of the United States will never be engaged in a contest, unless in such an one that devout men can honestly invoke the God of battles to go with our armies. If so, it will inspire fortitude and courage to the soldier to know that the righteous man is invoking the Supreme Power to succeed his efforts. If our armies are exposed to pestilential climates or to the carnage of the battle-field, we believe it the duty of government to send to the sick, and wounded, and dying, that spiritual counsel and consolation demanded by the strongest cravings of our nature.

The navy have still stronger claims than the army for the supply of chaplains; a large portion of the time our ships-of-war are on service foreign from our own shore. If they are in the ports of other nations, the crews cannot be disbanded to worship with the people of those nations; and if they could, the instances are rare in which the sailors could understand the language in which the devotions are conducted. If you do not afford them the means of religious service while at sea, the Sabbath is, to all intents and purposes, annihilated, and we do not allow the crews the free exercise of religion.

In that important branch of service the government is educating a large number of youth who are hereafter to have the control of our navy. They are taken from their homes at a very early age, when their minds are not generally instructed, or their opinions formed on religious affairs. If the mature men can be safely deprived of such privileges, is it wise or just to deprive the youth of all means of moral and religious culture? Naval commanders have often desired to have their crews unite in devotions before commencing action. They have sometimes done it when there was no chaplain on board. One striking instance of this was in the naval action on Lake Champlain. On Sunday morning, September 11, just as the sun rose over the eastern mountains, the American guard-boat on the watch was seen rowing swiftly into the harbor. It reported the enemy in sight. The drums immediately beat to

quarters, and every vessel was cleared for action. The preparations being completed, young McDonough summoned his officers around him, and there, on the deck of the Saratoga, read the prayers of the ritual before entering into battle; and that voice, which soon after rang like a clarion amid the carnage, sent heavenward, in earnest tones: "Stir up thy strength, O Lord, and come and help us; for thou givest not always the battle to the strong, but canst save by many or by few." It was a solemn, thrilling sight, and one never before witnessed on a vessel of war cleared for action. A young commander who had the courage thus to brave the derision and sneers which such an act was sure to provoke, would fight his vessel while there was a plank left to stand on. Of the deeds of daring done on that day of great achievements, none evinced so bold and firm a heart as this act of religious worship.

While your committee believe that neither Congress nor the army or navy should be deprived of the service of chaplains, they freely concede that the ecclesiastical and civil powers have been, and should continue to be, entirely divorced from each other. But we beg leave to rescue ourselves from the imputation of asserting that religion is not needed to the safety of civil society. It must be considered as the foundation on which the whole structure rests. Laws will not have permanence or power without the sanction of religious sentiment—without a firm belief that there is a Power above us that will reward our virtues and punish our vices. In this age there can be no substitute for Christianity; that, in its general principles, is the great conservative element on which we must rely for the purity and permanence of free institutions. That was the religion of the founders of the republic, and they expected it to remain the religion of their descendants. There is a great and very prevalent error on this subject in the opinion that those who organized this government did not legislate on religion. They did legislate on it by making it free to all, "to the Jew and the Greek, to the learned and unlearned." The error has risen from the belief that there is no legislation unless in permissive or restricting enactments. But making a thing free is as truly a part of legislation as confining it by limitations; and what the government has made free, it is bound to keep free.

Your committee recommend the following resolution:

Resolved, That the committee be discharged from the further consideration of the subject.

After having given the foregoing Report an attentive perusal, we have a right to presume that not a few would reach the same conclusion with ourselves, that the objections made by the memorialists, to the employment of Chaplains by the General Government, were fully answered, and that petitions of this kind would not be likely soon to follow. But such was not the fact. It will be kept in mind that the petitions answered by this Report were sent to Congress the early part of the first session of Congress, in the winter of 1854. At the organization of the present Congress, immediately after the long struggle to elect a Speaker was decided, among other proceedings that of electing a Chaplain to the House came up for action; but before the election was made, another memorial arrested the attention of the House, praying Congress to abolish the office of Chaplains, and therefore not to proceed to the election then under consideration. This instrument proceeded from a sect of Christians in Tennessee, who are much more numerous in the Southern States than at the North, and are known for their opposition to Missionary Societies, Sunday Schools, and indeed, to nearly all our modern institutions. They are variously called "Anti-Mission Baptists," "Particular Baptists," and "Hard-Shell Baptists;" but from their strong adherence to "Special Grace" and predestination, they call themselves "Predestinarian Baptists." Their own statistics give them about 150,000 adherents in the United States.

Hon. Mr. Etheridge, by whom the memorial was presented said, "I avail myself, sir, of the present occasion to present to the consideration of the House a memorial on this subject, which I received this morning from R. L. Hendies, and one hundred and forty-eight other citizens

of the county of Henderson, in the State of Tennessee, in which they protest against the election and payment of a Chaplain by this House. I only received it this morning, and avail myself of the first opportunity to present it. They are from that section of the country in which the people are so respectable and so little skilled in political machinery, that I do not suppose any one of them has ever before signed a memorial to be presented to Congress upon any subject."

It is hardly worth while to insert the entire memorial in this place, as it differs not materially from those previously presented, and which are so ably answered in the foregoing Report. But, lest it might appear as if we were unwilling to introduce into these pages their arguments against the employment of Chaplains, space shall be given to the strongest points—which read as follows:

"The immense increase of the number of Chaplains employed by the Government within the past few years, has alarmed us to apprehend that an extension of the system may ultimately subject us all to the serious and oppressive features of an unholy union of Church and State, with which the world has been so grievously burdened in all ages, and from which we had hoped we were forever delivered by the glorious epoch of the American Revolution.

"The number of national clergy which the citizens of our country are annually forced to support, by indirect taxation, is as follows: Thirty in the Army; twenty-four in the Navy, and two in Congress (!) besides a large number at the various naval and military schools, stations, and outposts; and at various missionary stations, ostensibly as teachers of Indian schools. The aggregate amount which we are annually compelled to pay for the support of clergy-

men, as officers which the Constitution gives Congress no power to create or impose upon us, but on the contrary, positively prohibits, cannot therefore vary far from a quarter of a million of dollars annually! Should the number of national Chaplains continue to increase in the ratio of the past few years, it will soon equal that of the national clergy in the despotisms of the old world, where the Church and State are allies in corruption and oppression. Indeed, we know of no stopping place or limit that can be set to arrest its progress, when precedent has overthrown the protective barriers of the Constitution.

"We cannot perceive why clergymen should be sustained by Government in either House of Congress, at our military and naval stations, on board our vessels of war, and in each regiment of our army, any more than in each township, parish, district, or village throughout the land; and to sanction the former could not be regarded otherwise than as an assent to the extension of the same system that would place us upon a level with the priest-ridden despotisms of the Old World. Our members of Congress, military and naval officers, soldiery and seamen, are, or should be, paid a just compensation for their services, and be left, like all other citizens, to support any clergymen, or none, as their consciences may direct them, without legal agency or coercion. Neither Christianity nor the genius of our institutions contemplates any aristocracy predicated upon the clerical profession, and no special provision therefore is necessary by the Government to admit clergymen to our Army and Navy, as they may enlist like other men, and labor like Jesus himself and his apostles among the poor fishermen on the sea-side. If it be objected that few clergymen would serve among the troops and marines upon

such terms, we can only say that, if actuated by correct religious motives, no minister would wait for Government gold to lead him to his labors of love among them, and that none but hypocrites would be debarred by the want of it. We think the Government should not evince more religious zeal than professed ministers of the gospel themselves by bribing them to perform religious service. If the clergymen in the Army and Navy look for other compensation than the voluntary contribution of those among whom they labor, the various religious societies of the country might be more appropriately appealed to, as their funds are voluntarily contributed for such purposes; while those of the Government are taken for national purposes, by authority of law, equally from all classes of citizens of whatever sects, and whether professors or non-professors of religion."

But opposition to the employment of Chaplains to Congress does not arise from these petitions alone. There is an opposition which shows itself each successive year in stronger terms, among the members of Congress. At the opening of each of the two or three last congressional terms, members have called "the election of Chaplains all a farce."

While some members were for staving off the choice of Chaplain to some future time, Hon. Mr. Wentworth, of Illinois, with a ludicrous air, said—

"It would be greatly to the relief of members if we disposed of this Chaplain business. [Laughter.] The candidates are multiplying, and those whose names are now before us are getting uneasy. I am anxious to have the matter settled, and therefore ask that the rules may be suspended to take up the Senate resolution so that the re-

jected applicants may apply for some other office if they do not get this." [Laughter].

A paper, (the "*Washington Sentinel*,") at that time regarded as the special organ of Senator Douglas, and which had belabored with great industry the 3,050 New England clergymen who signed the remonstrance to the Nebraska-bill, at the close of the session of the Congress which passed that bill, used the following language:—

"We are altogether opposed to having Chaplains to the two branches of our National Legislature. We hope the last of them have been elected.* * * It is pretty well understood that those paid for prayers are to be made brief, *cut off short*, in order to avoid boring Congress. Short as they are (and we are sorry to have to say it) they *are* bores. It is a business to be done by the *Minister*, and the sooner it is over the more agreeable to all parties." The *Sentinel* further says of these prayers: "They are not listened to." He proceeds to add that "If they should be elected, and they should belong to that saintly band, the three thousand and sixty-five Anti-Nebraska parsons, then perhaps such an election would be more potent against the system than any argument we can offer."

Such then was the feeling manifested in Congress more than three years ago. But this feeling, judging from what was said by a greater number of members than had ever before entered into a debate of this kind, at the opening of the last Congress, had increased four-fold.

After reading the foregoing "Report" by Mr. Meacham, on the petitions to a previous Congress, one might have supposed that the question relating to the Chaplaincy would be put somewhat to rest. Another uprising of opposition could hardly have been looked for again so soon.

But the spirit of antagonism had gone abroad, and it must have expression, especially in the popular branch of the National Legislature. In the Senate the election of Chaplain was sprung upon the members in the outset. The name of a Western candidate was introduced by a persevering senator, and his claims, which commended him to the favorable consideration of a majority of the senators, had only to be presented, to receive a majority of the votes.

His election took place without discussion or opposition. It was in the House that the subject took a wider range. In order that the reader may have a clear comprehension of the whole question, we shall make liberal quotations from the speeches of several members on the occasion, to be found in subsequent pages.

As to the field of labor thrown open to all the chaplains employed by Government, whether at Washington, in the Army or the Navy, we doubt if it be sufficiently understood, or their labors duly appreciated. There is much which a Chaplain can do in each of the before named departments of the Government, which will never be performed if not done by them. They can go where other ministers, not appointed to the office, could not go; they can occupy places which other clergymen could not reach. Their very existence in the Government employ, commits our nation to the recognition of Christianity in distinction from Mohammedanism and Paganism. The Government recognizes no sect; it only employs the religious teacher which we as a nation prefer. The alarmists about the union of Church and State should be impressed, that our Government only *defends* religious liberty. It does not *define* religion. A colony of Mohammedans would be protected in erecting a mosque, or the Chinese a pa

goda, as soon as a Catholic in erecting a cathedral, or an Episcopalian in consecrating a church, or a Friend Quaker in sitting quietly in a "meeting-house."

We have stated that Chaplains have a field of labor peculiarly their own. Prayers offered up to the Father of all men, in each branch of the National Legislature every morning before proceeding to the important work of legislating for the weal or woe of the country, has its use. But preaching the Gospel every Sabbath in the Capitol to the many strangers especially, who visit Washington while Congress is in session, if to no others, has an important use, and the visits which the Chaplain, who does his duty, makes to the bedside of the sick and sometimes dying member of Congress, who may have arrived in Washington a stranger from some remote part of the country, has not unfrequently had a *special* use.

In the Navy—if it is desirable that a congregation of men, numbering as they usually do, in sea-going ships, from five to eight hundred, and sometimes a thousand, all accustomed to the usages of a Christian nation, should be favored with the ordinary means of grace on the Sabbath; to be visited and advised when sick, and to have a Christian burial when committed to their ocean grave, then a minister of religion must be with them in their long cruises through unhealthy latitudes; and when far away from the sound of the church-going bell, obey the summons proceeding from the quarter-deck, for all hands to attend on the public worship of God. Who but appointed Chaplains can officiate here?

We have done some humble service (not as Chaplain,) in the Navy. We have seen many a youthful sailor, who in his waywardness had wandered from home, and ere

long found himself shipped into the naval service. After long and tedious duty had sobered him down to the reflecting point, or the sudden changes from easy to hard labor as well as that of an unhealthy climate, had brought him upon the "sick list,"—there, on the high seas, or in a foreign port, on coming thoroughly to himself, he welcomes with true cordiality the man who in a quiet manner goes to his couch to speak of his mother's councils, his father's advice, of Sabbath privileges perhaps, neglected, and of a sin-pardoning God. How shall we calculate the importance, the worth of this timely visitation of a Chaplain, charged with duties of this nature!

If the objectors to the employment of Chaplains, were to receive the last message of a dying son or brother from the hand of these ambassadors of Christ,—to whom such words are usually uttered,—would they feel any regret that the government provides for the sustenance of such men, while accompanying these hundreds of seamen through their perilous voyages round the world? We cannot believe they would.

The same train of thought will apply with equal truth and propriety to Chaplains in the Army, affording still less grounds of objection, inasmuch as they are almost constantly employed as the teachers of children at the military posts especially, many of which are far out beyond the limits of civilized life on our Western domain.

But it is objected that these Chaplains do not all do their duty—do not faithfully perform the important work assigned them. This objection is gratuitous. It hardly deserves to be considered in this place, for it is admitted that there may be found among Chaplains, as among other ministers of religion in other positions, those who neglect

their duty, who do not *feel* the importance of the work committed to their hands. These may, like all unworthy and unfaithful men, bring a reproach on the cause they should honor and promote. But persisting in their inefficiency and unsuitableness for the work, they will not long be sustained. They will soon find their level, and their stewardship given to another.

But there is another view to be taken of this business of employing Chaplains. There are grounds of complaint—not to the employment of Chaplains, but to the manner in which they reach that employment, or the way they obtain their election to a place of so much importance to Christian nations, and, it might be added, to the heathen world. It is to the subject of this complaint we shall now turn our attention.

There are at this time fifty-seven Chaplains employed by the General Government—thirty in the Army, thirty-four in the Navy, and two in Congress, and one in the Penitentiary of the District of Columbia. That these are important positions, each requiring men of as high an order of piety and good works, of various learning, and every endowment and qualification which will render them apt to teach as any other position which the providence of God may ever open to any Christian minister to fill, no one, we think, will take it upon himself to deny. Yet all these chaplaincies are filled in a way which render it possible that it may be done by the managing of political wire-pullers, with very little, if any, reference to the appropriate qualifications of those who receive the appointment. It is true that the Heads of the Departments hold, under the President, the appointing power in each of the several departments over which

they preside. But unless the applicant be a clergyman of his acquaintance, how is the Secretary to know of the applicant's qualifications, or his adaptedness to fill the place to which he aspires? Through others only. Now, who are those *others* that the applicant may employ to reach the ear of the Secretary, and obtain his appointment? They are the men who will have the greatest influence with the Secretary. Should any aspirant have the good fortune to make Senator ——— his friend, or any other man of the Administration party, who might be supposed to have as much influence as he, then, irrespective of all the other more sacred considerations, this will settle the question of the appointment. Chaplains in the Navy more especially, down to a certain year, between 1820 and 1830, were chosen without any special regard to their religious creed or character. Some petty officer, a captain's clerk, or purser's steward, or some other such man, as a reward for well-doing, has been allowed to officiate as Chaplain, which consisted in reading prayers, generally from the Episcopal "Book of Common Prayer," especially the burial service, before committing the body of a deceased person "to the deep," by which he received the extra pay of the Chaplain's salary. Reading the Episcopal Church service, they might have called themselves Episcopalians. But it is exceedingly difficult now to assign many of those who served as Chaplains, especially in the Navy previous to about the year 1825, to any religious sect.

About the year 1826 a rule began to be observed, requiring that no person should be elected Chaplain, unless he were regularly *ordained* Minister* of some Evangelical denom-

* There is no law to this effect; but one of the oldest Chaplains in the Navy, now in service, furnished us with this information.

ination. The Chaplains who have been appointed subsequent to that date have generally possessed a higher order of character.

It will be seen, then, that the applicant for a Chaplaincy must show a clean record on the books of his own Church as an accredited minister. He should also take with him to Washington such recommendations as he can readily obtain; but the *finale* lies between the Secretary and that political friend who can bring the most influence to bear upon the Secretary's mind.

How different is the case when a minister goes to take charge of the humblest church and congregation in the land. His character and qualifications are made to pass in a severe review before a council of his brethren, and this, too, after he has preached several trial sermons as a *candidate*, before the important question of a final choice is concluded.

As with the candidates for the Navy, so with those for the Army, except that a Chaplain for the Army is required to possess certain literary qualifications for a school teacher, which, doubtless, subjects him to an examination in this behalf.*

*AN ACT

To increase the present Military Establishment of the United States and for other purposes.

SEC. 18.—*And be it further enacted*, That it shall be lawful for the officers composing the Council of Administration at any post, from time to time, to employ such person as they may think proper to officiate as Chaplain—who shall also perform the duties of schoolmaster at such post; and the person so employed shall on the certificate of the commanding officer of the post be paid such sum for his services, not exceeding forty dollars per month, as may be determined by the said Council Administration with the approval of the Secretary of War—and in addition to his pay, the said Chaplain shall be allowed four rations per diem with quarters and fuel. Approved, July 5, 1838.

There is no rule of reasoning which can justify this summary manner of appointing Chaplains to such important fields of labor. If a physician is to receive an appointment in the Navy, he is subjected to the strict examination of a competent Board of Surgeons. If the Cadets at West Point, who are to make the future officers in the Army, are to be examined, (to whom these Chaplains are to preach the Gospel,) a Board of literary and scientific men from all parts of the United States, are summoned in order that the Government may secure a creditable and thorough examination. But if a minister of Christ is to be chosen to accompany a regiment of soldiers through all their exposures to death, or to accompany a crew of four, five, or eight hundred or a thousand men through two or three years' service, in charge of their religious instruction, there is to be no trial sermon, no examination of the candidate as to his various necessary qualifications or his adaptedness to the delicate and important work assigned him. The whole matter is to be negotiated and settled by men who, perchance, may or may not be believers; who may or may not have any very great respect for religion, or for the present and eternal salvation of our race. To all those

A subsequent act of the same session reads as follows:

Second—The posts at which Chaplains shall be allowed shall be limited to the number of twenty. And shall be first approved by the Secretary of War, and shall be confined to places most destitute of instruction.

AN ACT

To provide for an increase of the Medical Staff, and for an additional number of Chaplains of the Army of the United States.

SEC. 3.—*And be it further enacted,* That the provisions of the act of eighteen hundred and thirty-eight be and hereby are extended, so as to authorize the employment of ten additional Chaplains for military posts of the United States. Approved, March 2, 1849.

then who believe in the importance of that life and immortality which are brought to light through the gospel, we venture to propound the following query. Why should there not be a Board of Clergymen made up of the Chaplains who are on furlough ashore, together with a sufficient number of other regular clergy to embrace most of the leading denominations of the land, (and they can nearly all be found in the District of Columbia,) before whom a candidate for a chaplaincy in the Army or Navy should appear; and that none but such as can carry up from this Board a certificate of recommendation to the secretaries could be regarded as eligible to the office. Then this important office would be protected from mere political influence and control. These places would then be filled with men whom educated officers in the Army and those upon the quarter-deck, as well as soldiers and sailors generally, might, without a risk of conferring the distinction undeservedly, treat with the deference and respect due their position, for they would not probably be ministers whose spirit and whose good works would secure the respect and esteem which is almost unconsciously awarded to a pure mind, enlightened piety and to sterling moral worth.

But turning from the Army and Navy, let us look at the manner in which the two Chaplains to Congress, and also we might add, the Chaplain who is appointed to the Penitentiary at Washington, reach their election. The same course of electioneering which the Clerk of the House, the Doorkeeper, or Sergeant-at-Arms has to pursue, namely, to *scramble* for it. Letters are written beforehand soliciting votes. The successful candidate must be on hand to meet his "friends" as they alight from the cars at the railroad station, who follow him to his hotel, and who will not

hesitate to stand in a bar-room and talk distinctly of "his devotion to the party." But the successful candidate is not usually the man whom his own denomination even, not to say the Christian community generally, would wish to see at such a post. An article appeared in the *National Intelligencer* on the morning of the opening of the last Session of Congress, which contains thoughts and suggestions on this subject, portions of which we will transfer to these pages; as it contains just the views we should prefer to have occupy this place.

Whatever may be the scepticism of some minds respecting religious matters, and the opposition to the employment of Chaplains which has arisen from that source, it does not *all* come from religious infidelity. The confidence and respect of the best men in the country has lessened in the same ratio as this Congressional usage has been subjected to political wire-pulling and strife. It is now well understood that modest merit, eminent piety, and that kind of talent which is best adapted to the position, is no longer sought for in a Chaplain to Congress. But the successful candidate is he who has a face to enter the ring of competitors; who knows how to lay his hand upon the right wires, and has strength to pull harder than the others who may be contending with him for the prize. We do not intend to signify that, if a clergyman desires to spend a season in Washington while Congress is in session, it is morally criminal in him to desire, or even to "strive lawfully" to preach the Gospel in the Capitol, and receive the compensation which will sustain him while doing it. But the point of objection lies in this: It has now come to pass, that whoever gains the position of Chaplain, obtains it by caucasing and securing the votes of members in the same

manner as the Clerk or Doorkeeper obtain their elections. It will not be soon forgotten that the last United States Senate, in re-electing its Chaplain, made a plain case of settling the choice by political considerations only, as "the published proceedings" of that body bear witness.

It will be seen that the object of this communication is not to denounce Chaplains nor the usage of Congress in employing them; far from it; but it is to propose a safe remedy for the evil which Congress itself has created by throwing open the chaplaincy in such a manner as to invite competition. Who will doubt that there is at this moment less than a hundred candidates for this office, living in different parts of this Union, some of whom are making remote and feeble, and others direct and personal efforts to pass this Session of Congress in Washington as Chaplains?

The remedy is this: Let Congress throw around this sacred office, so to speak, a complete protection from all political manœuvrings and competitorship, by becoming the only source of solicitation in this matter. Let Congress, like a church or congregation, instead of being called upon, *give* the call. Let Congress invite the regular pastors in Washington, commencing with the senior pastor of the city, to serve as Chaplain for one week, to preach on the Sabbath and open the Session with prayer every morning, and attend to all the other duties, such as visiting the sick, burying the dead, &c., throughout that week; then let the next senior in order follow, and so on. Then, if it were to occur that any long Session should hold more weeks than there are settled ministers in the city of Washington, let the call be extended on the same rule to Georgetown. In doing this Congress could never have a Session

which would require that a call should be extended out of the District of Columbia; and let the compensation remain as heretofore, only divided into weekly portions, to be paid to the Chaplains as they serve. Nor could such small compensation as each minister might receive hardly be placed in more deserving hands; for should the salaries which the regular pastors of this city are now receiving be aggregated, it would at once raise the inquiry, How do these men live? We will answer that question for some of them in advance: they live on their own means; while they work like missionaries to build their church edifices and raise their congregations.

As to the piety and talent which might be desired in a Chaplain, it can hardly be out of place for a layman here to state that Congress will run no greater risk in calling Chaplains from the District of Columbia than it now does in receiving them from the scrambling competitors who come annually soliciting the office.

The churches of this city and District are favored with useful pastors, who enjoy the confidence of the people among whom they live, whose irreproachable and blameless lives entitle them to the respect they receive; some of whom may justly be regarded as eminent for talents and piety, and who would not be likely to lose the deep-toned feeling of the truth they present to the people of their charge by going to preach one sermon in the year at the Capitol.

Following this plan, no more ministers would feel at liberty to make interest with members of Congress to secure for them the election of a Chaplain. No one would come from a distance to seek in vain an office which Congress no longer goes out of the limits of this district to fill. Be-

sides, adopting this measure would be returning to the usage, as established by the fathers. In closing the memorable speech, from which we have already quoted, Franklin said: "I therefore beg leave to move that henceforth prayers imploring the assistance of Heaven and its blessings on our deliberations be held in this assembly every morning before we proceed to business, and that *one or more* of the clergy *of this city* be requested to officiate in that service." By following this plan the usage of employing men of *different* religious denominations would no longer be violated, as it was in the scramble of the last Congress, by electing two Chaplains of the same sect.

The appearance of the foregoing article on the morning that Congress came together, it was hoped would produce an influence on the elections which were soon to follow. In the Senate, as we have already remarked, the Chaplain was so soon elected, that there was no time for any new thoughts on the subject, to be introduced by those who might have desired to do so. In the House the long struggle to elect a Speaker, kept off the election of a Chaplain for so many weeks, it was hardly expected that when action on this subject was approached, it would receive more than ordinary attention. But such was not the case. The very delay occasioned by the long struggle to elect a Speaker, only the more disposed many members to think favorably of the plan suggested in the *Intelligencer;* for that very delay gave ample opportunity, as will be seen hereafter, for a fair trial not only of the foregoing plan of alternate changes by the pastors of the city, but also afforded full opportunity to the numerous aspirants to the office of a Chaplain, to worry down and bore their "friends"

to vote for them, to their hearts' content. The employment of the city pastors in alternate service through the week days only, (for there was no preaching in the Capitol until after the choice of a Speaker,) was introduced as follows. Not many days subsequent to the convening of Congress, Hon. Mr. Dowdell, of Alabama, made some pertinent remarks on the appropriate usage of opening the daily session by prayer, and as it now seemed probable that some time might elapse before the election of a Chaplain would be reached, offered the following preamble and resolution:

Whereas, The people of these United States, from their earliest history to the present time, have been led by the hand of a kind Providence, and are indebted for the countless blessings of the past and present, and dependent for continued prosperity in the future upon Almighty God; and whereas, the great vital and conservative element in our system is the belief of our people in the pure doctrines and divine truths of the Gospel of Jesus Christ, it eminently becomes the Representatives of a people so highly favored to acknowledge in the most public manner their reverence for God; therefore,

1. *Resolved*, That the daily sessions of this body be opened with prayer.

2. *Resolved*, That the Ministers of the Gospel in this city are hereby requested to attend and alternately perform this solemn duty.

The resolution being adopted, an invitation was extended to one of the pastors of the city, every morning thereafter, who performed with edification and acceptance, the service desired, until his services were superseded.

When the election of a Chaplain was reached (almost three months after the convening of Congress,) in the regular order of business, it was entered upon with a great deal of spirit. Several of the ablest members took part in the debates, which grew out of the occasion. We shall make several extracts from their speeches:

Mr. MILLSON—I rise to a question of order. We fall into confusion whenever we attempt to depart from the regular order of business. I desire to know what is the next business in order.

THE SPEAKER—The election of a Chaplain, under the order of the House.

Mr. MILLSON—I call for the regular order of business.

CHAPLAIN TO THE HOUSE.

Mr. JONES, of Tennessee—When the House, some days ago, determined to proceed to the election of a Chaplain, I put in nomination the name of Elder Robert C. Leichman, of Prince William County, Virginia. The nomination was made without his knowledge, and of course without his consent. He is one of those who believe that preference should be given to no denomination of Christians——

When Mr. Jones first placed this gentleman's name on the list of candidates for election, he said: "He is a hard-shell Baptist in religion, and a democrat in politics."

Mr. STANTON—Is this debate in order? If a speech be made in favor of one candidate, it can be made in favor or against any other.

Mr. JONES—I am going to withdraw the nomination.

Mr. STANTON—Then I make no objection.

Mr. JONES—I merely wish to say, in justice to the gentleman to whom I have referred, that I put his name in nomination without his knowledge or consent. He is a member of that branch of the Christian Church who are opposed to all connection between State and Church. They are opposed to the employment of Chaplains by this Government; and he would not, in my opinion, accept the office even if he were unanimously elected. Therefore, I withdraw his name from the nomination.

Mr. FLAGLER—I desire to ask if it would be in order to move an indefinite postponement of this election?

THE SPEAKER—The Chair thinks it would.

Mr. FLAGLER—I make the motion for the reason that I prefer the existing arrangement, by which the clergymen of this city and Georgetown officiate alternately at the opening of our sessions. Therefore, for the purpose of getting rid of this subject, I make the motion.

Mr. BENSON—I am requested by my colleague, (Mr. Knowlton,) who is now absent, to state that he put in nomination

the name of Rev. Mr. Conway without that gentleman's knowledge or consent, and desires me to withdraw it.

Mr. JONES—I suppose, sir, that, if this motion to postpone indefinitely is agreed to, then the same order some time since adopted, on the motion of the gentleman from Alabama, (Mr. Dowdell,) will be in force.

THE SPEAKER—It will.

Mr. JONES—Then it will be at the pleasure of the ministers of the Gospel of the District to make an arrangement among themselves to attend here as suits their convenience. I hope, therefore, that this motion will be adopted, and the election be indefinitely postponed.

Mr. FLORENCE—Upon the motion to postpone I demand the yeas and nays.

The yeas and nays were ordered.

Mr. SANDIDGE—Having paired off with a gentleman from Ohio, I shall not be at liberty to vote upon this question, but I wish to say one word as to what I would like to see done by this House in reference to this matter. I am perfectly satisfied with the present arrangement, and would like to see this House go on under the rule already adopted. At the opening of every session of Congress, the ministers, not only of this city, but of the surrounding country, come here, either in person, or through their agents, and log-roll to obtain the position of Chaplain. I think it high time that this system should be abolished. If it is an office to be conferred, I think it should be conferred alike upon all the ministers of this city, and they should be invited to appear here and officiate alternately, according to arrangement among themselves, as Chaplain of this House, and they should all be paid what is now paid to one. I hope this matter will be postponed, and that we shall go on under the existing arrangement.

Mr. DOWDELL—Did I understand the Chair to decide that the resolutions which were introduced by me and adopted, in relation to this matter, previous to the organization of the House, will be the standing order if this motion prevails?

THE SPEAKER—The Chair understands that the resolution referred to is a subsisting order, and has been acted upon up to this time.

Mr. DOWDELL—I shall then vote for the pending motion to postpone indefinitely.

In reply to Hon. Mr. McMullin, of Va., who desired to know how these alternating weekly Chaplains were to be paid, if paid at all—

Mr. Dowdell said: There is nothing suggested in the resolution about compensation. As far as I am concerned, I left that out intentionally; in order that we might have prayers without pay out of the Federal Treasury; and until the preachers ask for pay I suppose that question will not be before the House.

I have myself conversed with some of the ministers in this city on the subject, and I understand that they did not look for or expect a salary. They were willing to comply with the request of this body, and open its sessions with prayer without pay, at least out of the Federal Treasury. If contributions were offered voluntarily by members, well and good. They doubtless would be thankfully received; and surely "the laborer is worthy of his hire." By adopting this motion, Mr. Speaker, and thereby continuing in operation the resolutions which I introduced before the organization of the House, we get all the benefits claimed for the chaplaincy—continue in spirit the customs of our fathers, and avoid the objections urged against the system. Under these resolutions no money will be taken out of the Treasury, and not the slightest discrimination will be made between the different denominations of Christians in our country. In rotation a representative of each branch of the Christian Church will be called upon and invited to perform this duty, and I am persuaded they will cheerfully comply. Our deliberations will thus be opened with prayer, as they should be, and I imagine there will be found none to object. Those who attend should be entitled to the privileges of the floor, and will be. They can mingle with us, and I apprehend we shall lose nothing, but gain much, by social intercourse daily with humble, pure, and holy men. The gentleman from Virginia [Mr. McMullin] will therefore understand that, so far as I intended, my resolutions will take nothing out of the Treasury. As the Chair has stated that they will be the subsisting order of the House, if the pending motion to postpone prevails, I consider it unnecessary to offer them again, as I had contemplated doing a few days since.

Hon. Mr. Etheridge, of Tennessee, who presented the memorial, a portion of which may be seen on the 19th and 20th pages, said:

Mr. Speaker—As the House has indulged me, somewhat out of order, in permitting the memorial to be read, which presents the views of that respectable portion of my constituents who have signed it, it might, perhaps, be improper for me to

detain the House a moment longer with any remarks of mine. However, I may say, that I will be satisfied if the proposition of the gentleman from Alabama [Mr. Dowdell] prevails, requesting the clergymen of this city to open the proceedings of the House with prayer during the present session of Congress. The object which we would accomplish by the election of Chaplain will then have been attained. I shall, myself, vote for the motion to postpone, because, by postponing this election, and inviting the clergy of the city to attend every morning and open the session with prayer, if they think proper, you will have respected the sentiment of that portion of the people who think that our daily proceedings should begin with an appeal to Almighty God—a labor of love which any Christian minister would willingly perform—while, at the same time, you will have removed the objections to creating the *office* of Chaplain, and thereby making it a political office, which my constituents have so strongly urged in their memorial. I will remark again, that the petitioners are a part of a highly respectable denomination of Christians, and are earnest and sincere in the objections which they urge with so much apparent force. I would vote for no proposition which would cause us to dispense entirely with the voluntary offices of a Christian minister; but as we will have their voluntary prayers and ministrations whenever required if this election be postponed, I hope the motion to that effect will be agreed to.

For myself, I confess that I have witnessed electioneering efforts connected with the chaplaincy of the House which I think were not at all compatible with the ministerial character. These scenes will be obviated if the office is abolished, and our daily proceedings shall have been left to be opened by an appeal to Heaven from such ministers as may do so without any pecuniary incentive.

Other business taking precedence, the chaplaincy was laid aside until the next day. A majority not having agreed to abide under the operation of Mr. Dowdell's resolution, but to go into the election of Chaplain, the Clerk read over the names of the nominees, which had been announced by the several members on a previous occasion. After many of these names had been withdrawn by the members who had presented them without authority, Mr. GRANGER, of N. Y., said:

I would inquire if the name of Mr. Waldo was read as one of the nominees?

THE SPEAKER—It was.

Mr. GRANGER—I wish to say that he is old, but every way competent for the service. He has been for seventy years a member of the Congregational Church, without spot or blemish, and "still lives," able and willing to serve his country in his profession.

The SPEAKER then appointed as tellers Messrs. Ritchie, Woodruff, Reade and English.

Mr. LETCHER—Is it in order to move to postpone this matter indefinitely?

THE SPEAKER—It is not, as the House has already refused to do so.

Mr. LETCHER—Is it in order to move to postpone it for a week?

THE SPEAKER—It is in order to move to postpone to a day certain.

Mr. LETCHER—Then I move to postpone it until the 4th of March, 1857.

THE SPEAKER—That is equivalent to an indefinite postponement.

Mr. LETCHER—Well, then, until the 3d of March, 1857; and I desire to say in this connection, that this whole affair seems manifestly to be a farce, in the estimation of members.

Mr. H. MARSHALL—Upon the motion of the gentleman from Virginia, I wish to submit this observation, that however farcical this thing may appear to him, it seems to me to be a very solemn sort of proceeding. I have no doubt, Mr. Speaker, that we are now in the performance of a duty which good morals and the sense of the country will sustain us in. I supposed, after we had refused to postpone indefinitely, and the House had refused to reconsider that vote, that we should have gone on to an election; but the motion now made by the gentleman from Virginia, to postpone to a day certain—which is the day before the adjournment of this Congress under the Constitution—shows that we are to have a contest upon this subject, as long as the rules of order will permit the gentleman to make a contest. Now, in order that we may accelerate and expedite the business of the House, I move to lay the motion to postpone to a day certain upon the table.

Mr. LETCHER—Will the gentleman from Kentucky withdraw that motion for a moment?

Mr. MARSHALL—No, sir.

Mr. LETCHER—I merely wish to say a word in reply.

Mr. MARSHALL—I can imagine what the gentleman will say.

Mr. LETCHER—No, sir, you cannot imagine what I want to say.

Mr. MARSHALL—Well, I cannot withdraw the motion.

Mr. LETCHER—I wish to allude to facts showing the operation of the practice in Virginia, where no Chaplain is elected at all; but, in consideration of the gravity of my friend from Kentucky, I will not press it.

Mr. MARSHALL—I will withdraw the motion.

Mr. LETCHER—It has never been the custom of the Legislature of the State in which I reside to elect a Chaplain to open its proceedings with prayer. It has been the custom of the Legislature of that State, for a series of years, to invite the ministers of the city of Richmond, to come in each morning and open the sessions with prayer. That system has been found to work well, and has given satisfaction. Now, sir, I understand, so far as the ministers of the city of Washington are concerned, that they do not desire to be elected to the chaplaincy; that they are perfectly willing to come here and officiate, as the ministers of the State of Virginia do at Richmond. I think if that course is pursued it will be much more likely to give satisfaction to the members of this House, composed as they are of all shades of religious cast, and some having no religion at all. [Laughter.]

Now, sir, I do not desire to see this thing confined to any one, where it can be effected in this way, which seems to me more acceptable, and which we have tried for a period of some months to general satisfaction, and I am sure to the satisfaction of my friend from Kentucky. We have had our sessions opened here with prayer alternately by the ministers of the various religious denominations of this city. Well, now, if that system can be continued, why should we undertake to place here a minister of any particular religious denomination as the Chaplain of this House?

Then, besides, Mr. Speaker, when I spoke of this thing as being farcical, I alluded to the fact, that just preceding this election there seemed to be none of that solemnity connected with it which my friend from Kentucky has referred to. And so far as the solemnity spoken of is concerned, I think my friend, from the manner in which he addressed the House, seemed to be about as much "put to" to conceal that it was farcical, as I am to show that it is.

Mr. SMITH, of Virginia—I do not rise for the purpose of making any speech on this question, but I desire simply to suggest to the members of the House, whether it would not be good policy just to try the experiment of calling on the preachers of this city to officiate alternately at that desk? I

ask the House, with confidence, whether the experiment, so far as we have tried it, has not worked well? And if it has, why should there be any objection to try it during this session? If it be found by further experience that plan does not answer the purpose designed, the House can at any moment, whenever it is impressed with the conviction that it is necessary to elect a Chaplain, proceed to do so; there can be no difficulty in carrying out that necessity. The proposition to have ministers of the various religious denominations of this city officiate alternately, is evidently one entitled to favorable consideration. That there should be an unbecoming solicitation on the part of those who undertake to teach the law and the prophets, for payment from this House, is, I think, calculated to have a most painful impression; but I think that the idea will be effectually repelled by the course proposed, of applying to the clergymen of this city to officiate alternately. But that is not all; I think I can say, with absolute confidence, that the ministers of this city will cheerfully perform this duty, and that they will refuse to allow themselves to be placed before this House at the closing scenes of the session for allowance for their services. Such an insinuation is a gross reflection upon those who undertake to teach us.

My colleague [Mr. Letcher] has adverted to the practice in the State of Virginia. That practice has continued for years, and I am happy to be able to say that not the first intimation has ever been made of a desire on their part to receive the slightest compensation for such services as they render. I beg the House—whatever may have been the past experience on this subject, whatever may be the particular views of members in reference to taking chance to elect a friend to the office of Chaplain—to consider whether it is not eminently proper that we should continue the system for the rest of the session, so as to test the utility and wisdom of the system which we have acted on ever since we assembled here in the month of December?

Mr. MILLSON. It is perhaps fortunate that the American people are not accustomed to judge of dangers to the Union from the amount of excitement in the Halls of Congress. If they were, sir, they might be led to suppose that all our institutions were now in imminent danger; for I confess I have seldom seen so much excitement on this floor as seems to have been produced by the attempt to elect an humble Chaplain. Sir, this usage of electing a Chaplain is coeval with our Government; it was even anterior to our Constitution. It has been adopted by every successive Congress from the earliest to the present day; and I will not take the responsibility of being the first to depart from it.

My colleague [Mr. Letcher] has adverted to the usage of the Virginia Legislature; but why should we forget or disregard our own usages? The practice of our own body is a more proper subject of consideration in determining what we ought to do. Though I am sometimes charged, Mr. Speaker,—I beg pardon for appearing egotistical,—with being, perhaps, the strictest constructionist in Congress, yet, sir, I confess that it never once occurred to my mind that the election of a Chaplain was in any respect a violation of our sacred Constitution. How far are these objections to be carried? Gentlemen object to what they call the Union of Church and State. Who, sir, would more object to it than myself? But let them be consistent in their objections. If it should please God to take from the world one of the members of this body, I suppose those gentlemen who are objecting to the appointment of a Chaplain, on the ground that it is to that extent a union of Church and State, will insist that the body of our deceased brother should be interred without any religious services, because it is not competent to connect the public Treasury with the administration in any sort of religious offices. And, to be still further consistent, they should at once introduce a resolution into this House, requiring the Librarian of Congress to expose to public auction all books now in the library relating in any degree to religion—the various editions of the Bible among them—on the ground that it was an abuse of our authority to expend the money of the people in the purchase of books which were in any manner connected with religion. Sir, I hope that this contest, after so many expressions of the will of the majority of this House, will at length be stopped. Have we no respect for the ancient usages of the country? Why question the need, why ask the necessity, of having a Chaplain? I think I can perceive an obvious propriety in it, even if there were not a necessity.

If this matter has been made a farce, as gentlemen say, by whom has it been made so? There are some of us, I trust, who are not disposed to connect farcical associations with the administration of the duties of the chaplaincy.

Mr. CRAWFORD, (interrupting.) I desire to ask the gentleman from Virginia, whether there is not a resolution now in force in this House inviting the resident clergy of the city to appear here daily and open our sessions with prayer? And, in obedience to that resolution, have not the clergy of the city regularly appeared in this Hall and opened our sessions with prayer during the present session?

I desire to say further, that I have uniformly voted against all motions to *elect a Chaplain*, not intending thereby to com-

mit myself in opposition to the practice of opening the sessions of the House with prayer, but in opposition to the *election of a regular Chaplain* to officiate for us, when our sessions would otherwise be opened as they have thus far been. It is with that view, with that feeling, that I have thus voted. Now, sir, I am gratified to have the ministers of the Gospel appear here every morning and make prayer. Under the resolution of the gentleman from Alabama, sitting immediately before me, [Mr. Dowdell,] the clergy of the city have appeared regularly since the commencement of the session, and, as I understand, will continue to appear and open our sessions if a regular Chaplain is not elected. I prefer this arrangement, and therefore have voted against regular elections. I ask the gentleman from Virginia, whether, if we do not go into a regular election, we shall not continue to have prayers every morning as we have had heretofore?

It is not my purpose, in voting as I have done upon this question, to be understood as being opposed to the long-established custom of opening our deliberations each day with prayer, but to manifest, in the most forcible manner, my utter dislike to the system of electioneering which seems to prevail in regard to the *election of a Chaplain*. I am in favor of the system of alternating, provided for in the rule which was adopted in the early part of the session, and which has proved to work so well up to the present time. I see no reason to change it; for in that course we have each morning the Divine blessing invoked, and at the same time avoid the objections raised by so many good and worthy men, whose opinions I respect. I felt that the remarks of the honorable gentleman from Virginia [Mr. Millson] might make the impression that those of us who had voted for the postponement were opposed to the opening of each session of this House with prayer, and thought it due to many gentlemen voting with me, as well as to myself, to set this matter right. I thank my friend from Virginia for the opportunity which he has so kindly given me of being heard upon the subject.

Mr. MILLSON—The gentleman from Georgia can answer the question as well as I can. He knows a resolution has been adopted inviting the gratuitous services of ministers of the Gospel here. But, sir, I am noticing the objections that have been made to the system; I am answering objections urged by my colleague [Mr. Letcher] and others, in reference to the merits of the system at large; but I may say to the gentleman from Georgia, [Mr. Crawford,] that some of the objections that have been made will apply as well to the resolution that has been adopted as to the election of a permanent Chaplain.

But, sir, I should defeat my own object, which is to bring this matter to a speedy close, if I were to go into an extended discussion of this question. I do not desire to do that; I rose merely to submit a very few observations. At the time the gentleman from Georgia interrupted me I was making some remarks in reply to my colleagues, [Messrs. Letcher and Smith,] who wish to know why this farce should continue. I have said that this was a usage that I would not be among the first to abolish. I believe it is usage that has prevailed throughout Christendom, and I will not consent to go now into a discussion as to any necessity for it. I, sir, have a veneration for ancient usages, when they are not wrong in themselves.

Mr. LETCHER—I desire to inquire of my colleague whether he says I stated that I was opposed to having our sessions opened with prayer?

Mr. MILLSON.—I did not say so.

Mr. LETCHER. I so understood my colleague. I will state exactly what my position is in this matter. We have had prayers here, I believe, every morning since the commencement of the session; and I should prefer to have them alternately by ministers of different denominations, than to have them every morning by a minister of any one denomination. Gentlemen have these two propositions before them, between which to choose: to have alternately the services of the clergy of the city, of different denominations, or to have the services of one man regularly elected as Chaplain. For myself, I prefer the former.

Mr. MILLSON—I imputed no such wish to my colleague as he has indicated. What I meant to say was, that the argument of my colleague, [Mr. Letcher,] and of my colleague on my right, [Mr. Smith,] would apply as well to the gratuitous services of clergymen, such as we have had under the resolution some time ago adopted by the House, as to a permanent chaplaincy.

But, sir, I was saying, why should we discuss the necessity of this thing? It may be that the old shade tree which has stood for centuries is not of great intrinsic value, but where is the man that would say, "Cut it down?" True, it may be of questionable utility, but it is associated with all the recollections of the homestead, and who would give it over to the woodman's axe? It may be, that there was no original necessity that the first annual message sent by the President to the first Congress should contain an acknowledgment of our dependence upon a Supreme Power, but the President where is who would now depart from this custom?

Mr. SMITH, of Virginia, (interrupting.)—My colleague ascribed to me a disposition not to have prayers at the opening of our daily sessions. Now, sir, every portion of my remarks directly assumed that we were to have them; but, sir, I prefer to continue the voluntary system, rather than to adopt the hireling system.

Mr. MILLSON—Well, sir, I do not care to be making experiments always, and in all matters I think there are some things so sacred by usage, and by the approbation of the whole people, as to be entitled to exemption from these rash experiments.

The gentleman wants the experiment tried as to the comparative efficacy of mercenary prayers, as he may please to consider them, and of gratuitous or voluntary offices. I know, sir, it is fashionable to sneer at the clerical profession, because of their willingness—because, if you please, of their desire—to receive a decent or even comfortable provision; and they rarely do more than this. Why, Mr. Speaker, they are men; they have the wants of other men, and they must be compensated for their services as other men are. If you wish them to have leisure to devote themselves to the acquisition of theological information, they must depend upon the contributions of others for their support; and I think it were not in good taste to sneer at them because of their willingness to receive a compensation which is often inadequate for the services they are appointed to render.

Mr. CLINGMAN—I do not rise to debate this question, but for the purpose of terminating the debate upon it. I move the previous question.

Mr. FLORENCE—I move to lay the motion to postpone upon the table.

The question was taken; and the motion to postpone was laid on the table.

FINAL VOTE.

The House then proceeded to vote *viva voce* a second time for Chaplain, with the following result: Whole number of votes cast, 127; necessary to a choice, 64; of which

Rev. Daniel Waldo received,	70
Rev. William G. Baldwin,	25
Rev. D. T. Doggett,	12
Rev. William Moseley,	6
Rev. T. H. Stockton,	5
Rev. Byron Sunderland,	3
Rev. Robert D. Morris,	2
Rev. William Patten,	2
Rev. Miss Antoinette L. Brown,	1
Hon. Joshua R. Giddings,	1

The following is the vote in detail:

For Mr. Waldo—Messrs. Henry Bennett, Benson, Billinghurst, Bliss, Burlingame, John P. Campbell, Lewis D. Campbell, Clawson, Clingman, Colfax, Cox, Cullen, Cumback, Dean, Dick, Dickson, Dodd, Dunn, Flagler, Florence, Granger, Grow, Robert B. Hall, J. Morrison Harris, Harrison, Holloway, Thomas R. Horton, Howard, Hughston, Kelsey, Kennett, Knapp, Knox, Kunkel, Leiter, Mace, Alexander K. Marshall, Humphrey Marshall, Morrill, Nichols, Norton, Andrew Oliver, Parker, Pearce, Pelton, Pennington, Perry, Porter, Purviance, Reade, Ritchie, Robbins, Roberts, Robison, Sabin, Scott, Sherman, Stanton, Swope, Thurston, Trafton, Vail, Wade, Walbridge, Waldron, Elihu B. Washburne, Israel Washburne, Wells, Williams, and Woodruff.

For Mr. Baldwin—Messrs. Barksdale, Hendley S. Bennett, Caskie, Craige, Crawford, Davidson, Elliott, English, Foster, Greenwood, Jewett, Letcher, Lindley, McMullin, Smith Miller, Orr, Phelps, Quitman, Richardson, Ruffin, William Smith, Stewart, Watkins, Winslow, and Daniel B. Wright.

For Mr. Doggett—Messrs. Aiken, Allen, Boyce, Dowdell, Etheridge, Faulkner, Thomas L. Harris, Kelly, Milson, Mordecai Oliver, Puryear and Seward.

For Mr. Moseley—Messrs. Sampson W. Harris, Houston, Lumpkin, Shorter, Taylor, and John V. Wright.

For Mr. Stockton—Messrs. Bingham, Brenton, Comins, and Watson.

For Mr. Sunderland—Messrs. Williamson, R. W. Cobb, Stranahan, and Wakeman.

For Mr. Morris—Messrs. Branch and Cadwalader.

For Mr. Patten—Messrs. Chaffee and Pike.

For Miss Brown—Mr. Spinner.

For Mr. Giddings—Mr. Brooks.

Pending the call of the roll,

Mr. FLORENCE said: Mr. Speaker, I give up my personal preference, and, that there may be an election, vote for Mr. Waldo.

The SPEAKER then declared that Daniel Waldo, having received a majority of the votes cast, was duly elected Chaplain of the House for the first session of the Thirty-Fourth Congress.

By the foregoing debate, it will be seen that most of those who entered into the discussion, expressed themselves strongly in favor of postponing indefinitely to elect another Chaplain, but to proceed as they had done from the time

Mr. Dowdell's resolution was adopted, to employ the pastors of the churches in Washington, to alternate weekly in performing the various duties of a Chaplain. The only difference between those who agreed on this point related to compensation. The opinions of some inclined to the plan suggested in the "*National Intelligencer*," that the same compensation be allowed to one Chaplain, namely, $750 a session, should be divided into weekly apportionments, and given to the clergyman who serves* through the week; while others, in order to silence the objections of those who are opposed to the employment of Chaplains on account of the "pay" they receive from the U. S. Treasury, are disposed to give these weekly Chaplains no compensation except such as the members might be disposed to make by voluntary contribution. Although our opinion of the liberality of members of Congress in this behalf, would not lead us to doubt that the officiating ministers might receive as much compensation from voluntary contributions, as if they were to only receive their dividend of the $750, yet we cannot feel the force of any moral benefit which will arise from withholding the amount assigned to Chaplains in Congress, out of regard to the prejudices of those who make objections to the money coming from the public treasury, while all the Chaplains in the Army and Navy continue to

* The duties of a Chaplain mainly consists in preaching on Sabbath morning in the Capitol—opening the daily sessions of Congress by prayer—visiting the members detained from their seats by sickness—to attend on the funeral solemnities in the event of a death among the members, and such other incidental visiting as might grow out of daily intercourse with sixty-two Senators and attendants, two hundred and forty-three members of the House, besides six delegates from the territories, clerk, door-keeper, post-masters of the House and Senate, and a large number of employees, all of whom are equal to a good-sized parish.

receive their pay from the same source. It would be virtually acknowledging the principle to be wrong on which we continue to practice, except in the solitary instance of not paying the Chaplains to Congress. It will do very little towards satisfying those who are annually memorializing Congress against listening to "paid for prayers." It would be more consistent to cease compensating all Chaplains in the government service, or none.

But it will be seen that *Hon. Mr. Millson*, in a grave and dignified manner, contended for *no* deviation from the usages of the fathers; and besides the argument on his reverence for the antiquity of the institution, he inquires: "Have we no respect for the ancient usage of the country?" He further remarks: "It may be that the old shade-tree, which has stood for centuries, is not of great intrinsic value; but where is the man who would say, 'Cut it down?' True, it may be of *questionable utility*, but it is associated with all the recollections of the homestead, and who will give it over to the woodman's axe?" Now, although this eloquent reasoning carried the question against all objections, and elected a Chaplain, yet there were many of the members who disagreed with Mr. Millson; but they voted for Rev. Mr. Waldo more to get rid of a longer debate, than from a conviction of its propriety. Things are not now as they were when our fathers established the usage of inviting "one or more of the clergy of *this city*" to implore the assistance of Heaven on the deliberations of Congress. Like many other things, the sacred office of the Chaplain to Congress requires a protection thrown around it adapted to the "times;" which, a grave senator said, "are sadly out of joint." Congress should no longer leave the office of Chaplain open to com-

petition—to "log-rolling," "wire-pulling," to the "electioneering" of which members of Congress complain that they are both tired and disgusted. Let Mr. Millson and others entertaining his views, see how the present course of things has run down the office of Chaplains, especially to Congress. It has gone forth to the country that, under the present order of things, men of sterling eloquence and eminent piety, having that order of talents which commands respect, such as has in times past graced that long list of divines, [whose names are placed at the end of this book,] will never again be elected Chaplains to Congress. The men best adapted to fill the office will not be found managing and scrambling for it. Instead of seeking the office, they are the very men who will be found at their post in their appropriate calling, until the office seeks them. They are the men whose conscious merit and becoming modesty will not suffer them to enter the ring against such odds as they might chance to find striving for the place. Then who are the men who will be most likely to find these sacred places in such high veneration as not to allow of any change, even though they may be of "questionable utility?" To answer this question we need refer no further back than the last session of Congress. If criticism on the last Chaplain elected, could furnish support to our position, we are most fortunately situated; for we could hardly persuade ourselves into the delicate task of attempting to illustrate the incompetency of any Chaplain to fill an office to which he had been duly elected by either branch of the National Legislature. But when a man has reached the ninety-fourth year of his age, it would not be regarded as a very unjust opinion, were we to assume that his day for preparing original discourses, to

be delivered with the clear and distinct enunciation, which is necessary to convey what he would utter to the hearing of an audience seated in different parts of the great hall of the Capitol, had gone by. It was not with any expectation that Mr. Waldo would deliver original discourses, which he would prepare for the occasion, that he was elected.

The election of Chaplain to the House, coming directly upon the heel of the long, tedious struggle to elect a Speaker, and the spirited manner in which so many members entered into the discussion, seemed likely to occupy several days more, unless cut short by a compromise. After several names, (which had been presented through ridicule) had been withdrawn, there seemed to be a general disposition to end the contest by uniting on one of the remaining nominees. Mr. Granger, from N. Y., in whose district Mr. Waldo lived, said: "I hope, sir, the House will take this occasion to show its grateful respect for this venerable and goodly relic of the times that tried men's souls." Although Mr. Granger is regarded as a thorough-going abolitionist, and therefore not very palatable to southern members; yet, said a leading member from a slave state, who had himself brought forward a candidate, "I'll give my vote for the old soldier." Nothing is more certain than that Mr. Waldo's great age, together with his having been a soldier of the Revolution, and, perhaps, the only living person of the Jersey prison-ship memory, and not because he was a clergyman *merely*, decided the election in his favor. There is no question that many votes were given for him with no more expectation of his being able to perform the active duties of a Chaplain, than Preston S. Brooks, of South Carolina, had in voting each

time for *Joshua R. Giddings*, or than Hon. Mr. Spinner, in voting for *Rev. Miss Antoinette Brown.* As a proof that it has not been our object, in introducing these remarks, to convey a thought which might be regarded as a disparagement to *Rev. Mr. Waldo*, it will afford us pleasure to introduce here the notice we made of him, which appeared in the "National Intelligencer," on Tuesday morning, after the first Sabbath he officiated in the Capitol:—

Religious Services in the U. S. Capitol.—Rev. Daniel Waldo, the recently-elected Chaplain to Congress, who officiated on Sabbath morning, is a Congregationalist minister, from the town of Geddis, near Syracuse, in the district represented by the Hon. Mr. Granger, who introduced his name into the list of nominees for Chaplain to the House of Representatives. In an interview with this venerable man, we learned that he was a native of the State of Connecticut, and is now in the 94th year of his age; that he was a soldier in the war of the Revolution, for which service he now receives a pension; that he was personally acquainted with General Washington; that he was taken prisoner at York Island, and was confined with several hundred others in the fatal Sugar-house prison, in New York, because the Jersey prison-ship was too full to hold them, and, after suffering the cruelties which carried so many out of existence, he barely escaped with his life; that after the war he entered Yale College, and is now the oldest graduate of that venerated institution; that he has now been in the ministry more than seventy years. He has the appearance and bearing of a gentleman of about seventy-five years of age, and speaks so as to be generally understood by an attentive listener. This is accounted for by the fact that he has never been sick. He now usually reads six hours or more each day, and, as he said, without feeling his eyes to tire. We are not surprised to learn that the Rev. Dr. Sprague, of Albany, is preparing for the press a history of his life; nor are we surprised that such a man should deliver so able a discourse on Sabbath morning, and which no man can thoughtfully read without being profited. His text was from the epistle of James, i, 19: "Wherefore, my brethren, let every man be swift to hear, slow to speak, slow to wrath."

But our object is to show what cannot be successfully

refuted, that the manner in which Chaplains now reach their election, has run the office into disrepute, and to weaken the hope that these chaplaincies will again be filled with strong men,—men who will strike down deep into the veneration and respect, and the affections, might we not say, of those who make up the two Houses of Congress. If further proof is wanted of this fact, look at the little interest taken by the U. S. Senate in the election of their Chaplain. Rev. H. C. Dean, of Iowa, elected Chaplain to the last Session of the U. S. Senate, was a local Methodist preacher, known more for the hard blows he had dealt against a new political party, than for any standing he maintained as a responsible clergyman. Having the pastoral care of no church, he could travel through the country at his pleasure, and engage in such enterprise as should interest him most. He had the good sense, on reaching Washington, to acknowledge that he had got beyond his depth. Finding himself deficient in those acquirements which are necessary to secure a respectful hearing at the Capitol, we heard him say, that, living on the prairies of the West, had done little to prepare him for being a Chaplain at Washington. Being unable to obtain only a small hearing on the Sabbath, he preached but few times in the Capitol during the long Session to which he was appointed a Chaplain. The preceding remarks are not designed to signify aught against Mr. Dean's character as a Christian. They are only intended as an indorsement of his own expressed opinion—in confirmation of the belief that the U. S. Senate, as a body, has become strangely indifferent, apparently, as to who shall fill the sacred office of Chaplain—or in what manner the important duties of that office are performed. *Father Waldo*, though greatly

respected and beloved as a Christian patriarch in whom most persons felt a deep interest, as an extraordinary man for his age, yet very few went more than once to hear him, as a preacher; so that altogether, we hazard very little in asserting, that fewer people attended public worship at the Capitol through the almost nine months Session of Congress, than has ever been known to attend in the same length of time.

While we would then most earnestly hope that the humanizing and Christianizing influence of Chaplains might not be withheld from the Army and the Navy of a Christian nation, and that the services of a Chaplain may not be withdrawn from the important, yea, momentous deliberations of Congress; yet, we would beseech the members of Congress to duly consider the deteriorating tendency of the present course of proceedings, and to make further inquiries as to the propriety of adopting such a change as shall cure the evil complained of—as shall secure more dignity and greater efficiency, and therefore respect for the religious teachers, and the religious teaching in all the departments of our government where its importance is recognized. While we forbear to present our own convictions of the importance of a continued sense of our dependence, as a nation, on the Divine favor, we will close this part of our work with the thoughts of those whose names will entitle their remarks to a consideration which will, we trust, secure an attentive perusal. Said Washington, in his "Farewell Address"—"Of all the dispositions and habits which lead to political prosperity, *religion* and *morality* are indispensable supports. * * * * Where is the security for reputation, for life, if the sense of religious obligation desert the oaths which are the in-

struments of investigation in our courts of justice? * * And let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that national morality can prevail, exclusive of religious principle."

The last address which the Hon. Daniel Webster delivered, not of a political character he closed with the following paragraph:

"And let me say, gentlemen, that if we and our posterity shall be true to the Christian religion; if we and they shall live always in the fear of God, and shall respect his commandments; if we and they shall maintain just moral sentiments, and such conscientious convictions of duty as shall control the heart and life, we may have the highest hopes of the future fortunes of our country; and if we maintain those institutions of government and that political union exceeding all praise as much as it exceeds all former examples of political associations, we may be sure of one thing—that while our country furnishes materials for a thousand masters of the historic art, it will be no topic for a Gibbon, it will have no decline and fall. It will go on prospering and to prosper. But if we and our posterity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political constitution which holds us together, no man can tell how sudden a catastrophe may overwhelm us that shall bury all our glory in profound obscurity."—*Address before the New York Historical Society.*

MR. DUCHE'S PRAYER.

An article in the National Intelligencer, which contained an allusion to the employment of a Chaplain to the first Congress of the Colonies, as described on pages 9 and 10, induced a friend, unknown to us, the next day, to send to the Editors of that paper the following extract. We insert it in this place as another illustration of that religious trust—that sense of dependence on the Almighty which these fathers of our country were ever ready to manifest and maintain. See also the remarks of Franklin, on the 11th page:

Extract of Letter from John Adams to Mrs. Adams, dated Philadelphia, September 16, 1774.

"When the Congress first met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay, of New York, and Mr. Rutledge, of South Carolina, because we were so divided in religious sentiments—some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists—that we could not join in the same act of worship. Mr. Samuel Adams arose and said: 'He was no bigot, and could hear a prayer from a gentleman of piety and virtue, who was at the same time a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duché (Dushay they pronounce it) deserved that character; and therefore he moved that Mr. Duché, an Episcopal clergyman, might be desired to read prayers to the Congress to-morrow morning.' The motion was seconded and passed in the affirmative. Mr. Randolph, our president, waited on Mr. Duché, and received for answer that, if his health would permit, he certainly would. Accordingly, next morning he appeared with his clerk and in his pontifical, and read several prayers in the

established form, and then read the collect for the seventh day of September, which was the thirty-fifth Psalm. You must remember this was the next morning after we heard the horrible rumor of the cannonade of Boston. I never saw greater effect upon an audience. It seemed as if Heaven had ordained that Psalm to be read on that morning.

"After this Mr. Duché, very unexpected to everybody, struck out into an extemporary prayer, which filled the bosom of every man present. I must confess I never heard a better prayer, or one so well pronounced. Episcopalian as he is, Dr. Cooper never prayed with such fervor, such ardor, such earnestness and pathos, and in language so elegant and sublime, for America, for Congress, for the Province of Massachusetts Bay, and especially the town of Boston. It has had an excellent effect upon everybody here. I must beg you to read that Psalm."

OPINIONS OF THE CLERGY AS EXPRESSED IN CONGRESS.

NOTE TO PAGE 5.

Passing by what was said in support of the clergy, in the Senate, by Mr. Everett, Mr. Seward, Mr. Sumner, and others we will here introduce a few short extracts from the opposition.

Senator BUTLER.—"When the clergy quit the province which is assigned to them, in which they can dispense the Gospel—that Gospel which is represented as the lamb, not as the tiger or the lion—when they would convert the lamb into the lion, going about in the form of agitators, seeking whom they may devour, instead of the meek and lowly representatives of Christ, they divest themselves of all respect which I can give them. Sir, the ministers of the Gospel are the representatives of the lowly and poor lamb —of Christ; but when the men who have signed that paper—I do not know with what ends; I do not say a word against them as individuals, for I have no doubt they are good and respectable, and many of them Christians—assume to organize themselves as clergymen to come before the country and protest against the deliberations of the Senate of the United States, they deserve, at least, the grave censure of the body."

Senator DOUGLAS.—"It is evident, sir, that these men know not what they are talking about. It is evident that they ought to be rebuked, and required to confine themselves to their vocation, instead of neglecting their flocks, and bringing our holy religion into disrepute by violating its sacred principles, and disregarding the obligations of truth and honor, by presenting here a document which is so offensive that no gentleman can indorse it without violating all the rules of courtesy, of propriety, and of honor."

Senator MASON.—"Their mission upon earth is unknown to the Government. Of all others, they are the most encroaching, and, as a body, arrogant class of men. What do these ministers say? Do they, as citizens, enter into a statement of the facts of which they complain? Do they recite what will be the political effects of the measure of which they complain? No; they inform us that they come here, through their petition, in the presence of the Almighty, and invoke His vengeance upon the Senate of the United States as about to commit, in their judgment, a great moral wrong."

Hon. Mr. MACDONALD, of Maine, said: "In this connection I will simply remark, in justice to the North, that I have been surprised at the spirit of the denunciations which comes from the northern pulpit. These harangues are so violent, abusive, denunciatory, and so gross a violation of common decency, that I do not fear the effect they will have upon the patriotism of the country. I do look with alarm, however, to the effect they will have upon the morals of the North. While these denunciations will not abate the patriotic feeling of the people, they will, I fear, corrupt the minds of our youth."

Hon. Mr. HIBBARD, of N. H., said: "Some three thousand clergymen have come from the Senate Chamber by memorial, protesting, as they allege, 'in the name of Almighty God, and in his presence,' against this measure, as a 'breach of faith,' a 'great moral wrong,' and denouncing

'the judgments of the Almighty' upon its supporters!" * * * "They say they have a legal right thus to mingle in political affairs. So they have; thanks to the liberality and toleration of the Constitution and laws, it is their daily business to blacken and denounce. There is no doubt of their right, Mr. Chairman, and equally clear is the right of others to condemn their conduct, rebuke their presumption, and laugh at their folly."

In contrast with the foregoing extracts, we will here insert Hon. DANIEL WEBSTER'S opinion of the clergymen of these United States, as expressed in his argument on the Girard Will, in the Supreme Court in 1844.

"Sir, I take it upon myself to say, that in no country in the world, upon either continent, can there be found a body of ministers of the Gospel who perform so much service to man, in such a full spirit of self-denial, under so little encouragement from Government of any kind, and under circumstances, always much straitened and often distressed, as the ministers of the Gospel in the United States of all denominations.

"They form no part of any established order of religion; they constitute no hierarchy; they enjoy no peculiar privileges—in some of the States they are even shut out from all participation in the political rights and privileges enjoyed by their fellow-citizens: they enjoy no tithes—no public provision of any kind. And except here and there, in large cities, where a wealthy individual occasionally makes a donation for the support of public worship, what have they to depend upon? They have to depend entirely on the voluntary contributions of those who hear them.

"And this body of clergymen has shown, to the honor of their own country, and to the astonishment of the hierarchies of the old world, that it is practicable in free Governments to raise and sustain a body of clergymen—which for devotedness to their sacred calling, for purity of life and character, for learning, intelligence, piety, and that wisdom which cometh from above, is inferior to none, and superior to most others, by voluntary contributions alone.

"I hope that our learned men have done something for the honor of our literature abroad. I hope that the courts of justice and members of the bar of this country have done something to elevate the character of the profession of the law—I hope that the discussions above (in Congress) have done something to meliorate the condition of the human race, to secure and extend the great charter of human rights, and to strengthen and advance the great principles of human liberty. But I contend that no literary efforts, no adjudications, no constitutnioal discussions, nothing that has been done or said in favor of the great interests of universal man, has done this country more credit at home and abroad, than the establishment of our body of clergymen, their support by voluntary contributions, and the general excellence of their character, their piety, and learning."

CHAPLAINS TO CONGRESS.

STATEMENT showing the names of persons who have served as Chaplains to the U. S. Senate from the organization of the Government to the present time ;—also, as far as ascertained, the Church to which they severally belonged.

The initials opposite the name signify B., for Baptist, C. for Congregationalist, E. for Episcopalian, M. for Methodist, P. for Presbyterian, R. C. for Roman Catholic.

NAMES.	CHURCH.	From	To
Rev. Dr. Provost,	E.	1789	1790
Right Rev. Bishop White,	E.	1790	1800
Right Rev. Bishop Clagett,	E.	1800	1801
Rev. Dr. E. Gantt,	E.	1801	1804
Rev. A. T. McCormick,	E.	1804	1805
Rev. Dr. Gantt,	E.	1805	1806
Rev. John J. Sayrs,	E.	1806	1807
Rev. Dr. Gantt,	E.	1807	*Declined*
Rev. A. T. McCormick,	E.	1807	1808
Rev. M. Elliott,	—	1808	1809
Rev. M. Wilmer,	E.	1809	——
Rev. O. B. Brown,	B.	1809	1810
Rev. Mr. Addison,	E.	1810	1811
Rev. J. Breckenridge,	P.	1811	1814
Rev. Jesse Lee,	M.	1814	1815
Rev. J. Glendi,	P.	1815	1816
Rev. J. Glendi,	P.	1816	*Decline*
Rev. S. E. Dwight,	C.	1816	1817
Rev. Wm. Hawley,	E.	1817	1818
Rev. John Clark,	P.	1818	1819
Rev. B. Allison,	B.	1819	1820
Rev. Wm. Ryland,	M.	1820	1821

NAMES.	CHURCH.			*From*	*To*
Rev. C. P. McIlvaine,	E.	-	-	1821	1823
Rev. W. Staughton,	B.	-	-	1823	1824
Rev. C. P. McIlvaine,	E.	-	-	1824	1825
Rev. W. Staughton,	B.	-	-	1825	1826
Rev. W. Ryland,	M.	-	-	1826	1829
Rev. H. B. Johns,	E.	-	-	1829	1831
Rev. J. P. Durbin,	M.	-	-	1831	1832
Rev. C. C. Pise,	R. C.	-	-	1832	1833
Rev. T. W. Hatch,	E.	-	-	1833	1835
Rev. E. Y. Higby,	E.	-	-	1835	1837
Rev. Henry Slicer,	M.	-	-	1837	1839
Rev. G. G. Cookman,	M.	-	-	1839	1841
Rev. Dr. L. Tustin,	P.	-	-	1841	1846
Rev. Henry Slicer,	M.	-	-	1846	1849
Rev. Dr. C. M. Butler,	E.	-	-	1849	1853
Rev. Henry Slicer,	M.	-	-	1853	1855
Rev. Henry C. Dean,	M.	-	-	1855	1856

CHAPLAINS TO THE HO. REP.

STATEMENT showing the names of persons who have served as Chaplains to the U. S. House of Representatives from 1789; also, as far as ascertained, the religious sect to which they belonged.

The initials opposite the name signify, B. for Baptist, C. for Congregationalist, E. for Episcopalian, M. for Methodist, P. for Presbyterian, U. for Unitarian.

NAMES.	CHURCH.	*From*	*To*
Rev. Dr. Linn,	P.	1789	1790
Rev. Mr. Blair,	P.	1790	1792
Rev. Dr. A. Green,	P.	1792	1800
Rev. Thomas Lyell,	E.	1800	1801
Rev. W. Parkinson,	B.	1801	1804
Rev. W. Bentley,	C.	1804	Declined.
Rev. W. Parkinson,	B.	1804	Declined.
Rev. James Laurie,	P.	1804	1806
Rev. J. Glendi,	P.	1806	Declined.
Rev. Mr. Elliott	—	1806	1807
Rev. O. B. Brown,	B.	1807	1809
Rev. Jesse Lee,	M.	1809	1811
Rev. N. Sneathen,	M.	1811	1812
Rev. Jesse Lee,	M.	1812	1814
Rev. O. B. Brown,	B.	1814	1015
Rev. S. H. Cone,	B.	1815	1816
Rev. B. Allison,	B.	1816	1820
Rev. J. N. Campbell,	P.	1820	1821
Rev. Jared Sparks,	U.	1821	1822
Rev. J. Breckenridge,	P.	1822	1823
Rev. H. B. Bascom,	M.	1823	1824
Rev. Reuben Post,	P.	1824	1830
Rev. R. R. Gurley,	P.	1830	1831
Rev. Reuben Post,	P.	1831	1832
Rev. W. Hammett,	M.	1832	1333
Rev. T. H. Stockton,	M.	1833	1834
Rev. E. D. Smith,	P.	1834	1835

NAMES.	CHURCH.	*From*	*To*
Rev. T. H. Stockton,	M.	1835	1836
Rev. O. C. Comstock,	B.	1836	1837
Rev. L. Tustin,	P.	1837	1838
Rev. L. R. Reese,	M.	1838	1839
Rev. Joshua Bates,	C.	1839	1840
Rev. T. W. Braxton,	B.	1840	1841
Rev. J. W. French,	E.	1841	——
Rev. J. N. Maffitt,	M.	1841	1842
Rev. J. S. Tiffany,	E.	1842	1843
Rev. J. S. Linsley,	B.	1843	1844
Rev. W. M. Daily,	M.	1844	1845
Rev. W. H. Milburn,	M.	1845	1846
Rev. W. S. S. Sprole,	P.	1846	1847
Rev. R. R. Gurley,	P.	1847	1851
Rev. L. F. Morgan,	M.	1851	1852
Rev. James Galligher,	P.	1852	1853
Rev. W. H. Milburn,	M.	1853	1855
Rev. Daniel Waldo,	C.	1855	1856

CHAPLAINS TO THE ARMY.

It will be seen that the following list of Chaplains does not extend further back than the War of 1812–15. In order to obtain all the information which could be derived from the records at the War Department in Washington, a note of inquiry was addressed to the Secretary, in answer to which we received the following reply:

ADJUTANT-GENERAL'S OFFICE,
WASHINGTON, MARCH 26, 1856.

SIR:—Your letter of the 18th instant to the Secretary of War, has been referred to this office, and in compliance with your request, I transmit herewith a statement giving the information desired respecting the persons who have served as Chaplains in the Army of the United States, so far as the same can be gathered from the records of the Department.

I am, sir, very respectfully,
Your obedient servant,

S. COOPER,
Adjutant-General.

To L. D. JOHNSON, Esq.,

CHAPLAINS TO THE ARMY.

STATEMENT showing the names of persons who have served as Chaplains in the Army of the United States from April 2, 1813, and their term of service; and, as far as ascertained, the Church to which they belonged.

Initials opposite the names signify B. for Baptist, C. for Congregationalist, E. for Episcopalian, M. for Methodist, P. for Presbyterian, R. C. for Roman Catholic.

NAMES.	CHURCH.	*Date of Appointment.*	*Remarks.*
David Jones,	B.	1813	Discharged June 1, 1815.
Peter J. Van Pelt,	D.	1813	Dutch Reformed Church.
James G. Wilmer,	E.	1813	Died April 14, 1814.
Joseph L. Hughes,		1813	Resigned Aug. 5, 1813.
Robert Elliott,		1813	Disbanded April 14, 1818.
Aaron J. Booge,		1813	" " "
Stephen Lindsley,		1813	" June 1, 1815.
Adam Empie,	E.	1813	Resigned April 30, 1817,
Thomas Hersey,		1813	Disbanded June 1, 1815.
Solo. Aiken,		1814	" " "
C. Tarrant,		1814	Died Feb. 17, 1816.
J. Brannan,		1814	Disbanded June 1, 1815
Cave Jones,	E.	1816	" April 14, 1818.
W. L. McCalla,	E.	1816	" " "
Thomas Picton,	P.	1818	Resigned Jan. 1, 1825.
C. P. McIlvaine,	E.	1825	" Dec. 31, 1827.
Thomas Warner,	"	1828	" Sept. 1, 1838.
Jaspa Adams,	"	1838	" Nov. 15, 1840.
Martin P. Parks,	"	1840	" Dec. 31, 1846.
W. T. Sprole,	P.	1847	Resigned, 1856.

Richard J. Cadle, E.,	Fort Crawford, from 1838 to July 1, 1841. Resigned.
Abel Bingham,	Fort Brady, from 1838 to Nov. 1, 1840. Discharged.
Ezekiel G. Gear, E.,	Fort Snelling, Minnesota, from 1838.
C. C. Beaman, P.,	Hancock Barracks, from 1838 to Aug. 31, 1840.
*William Burnett, M.,	Fort Columbus, on Governor's Island, near New York City, from 1838 to June 13, 1842. Resigned.
Charles Reighley, E.,	Fort Gratiot, from 1838 to Aug. 31, 1846. Garrison withdrawn.
Henry Gregory, E.,	Fort Leavenworth, from 1838 to Sept. 30, 1839. Resigned.
Mark S. Cheevers, E.,	Fort Monroe, Va., from 1841.
John J. Ungerrer,	Jefferson Barracks, from 1839 to June 1, 1839. Discharged.
Stephen P. Keyes,	Fort Winnebago, from 1839 to May 31, 1841 Resigned.

* We take this opportunity to pay a deserved tribute to the Rev. Mr. Burnett. Receiving orders from the Secretary of War which transferred him to another station, at a time when he believed that the interests of religion at Fort Columbus, required that his labors among the soldiers and their families should not be then broken off, he resigned the position of Chaplain, rather than disobey his convictions of duty. For more than twenty-five years he has hired his own boat, in which to reach Governor's Island when he should choose, and has continued to labor, at his own expense, among the sojourners at the Fort, with great success and acceptance.

He was eminently successful in drawing the soldiers from their habits of intemperance. He was also active among the officers in circulating petitions to the Secretary of War (Gen. Cass) praying that spirit rations might be abolished, and that tea, coffee and sugar be substituted in their place everywhere in the U. S. Army; and to the enduring honor of that distinguished statesman be it recorded, he issued an order to that effect. There are now no spirit rations in the Army.

Petitions, signed by both officers and common soldiers, have repeatedly been forwarded to the War Department at Washington, desiring his re-appointment as Chaplain, until his age placed him beyond the rule for such an election.

Unwearied in his labors of love, both among soldiers and seamen, he still continues (now in the seventy-third year of his age,) indefatigable as ever,

David Griffith, E.,	Fort Leavenworth, from 1839 to Dec. 31, 1840. Discharged.
Henry J. Lamb,	Fort Jesup, from 1839 to 1845. Resigned.
C. S. Hodges, E.,	Jefferson Barracks, from 1839 to June 30, 1844. Troops withdrawn.
William Scull, E.,	Fort Gibson, from 1840 to May 31, 1841. Presumed to have resigned.
William A. Whitwell, U:,	Hancock Barracks, from 1840 to Sept. 30, 1840.
William H. Brockway,	Fort Brady, from 1840 to Aug. 31, 1847. Garrison withdrawn.
John Blake, E.,	Hancock Barracks, from 1841 to Oct. 31, 1845. Post evacuated.
George C. M. Roberts, M.,	Fort McHenry, Md., near Baltimore, from 1841.
John O'Brien, E.,	Fort Mackinac, Michigan, from 1842.
J. Dixon Carder, E.,	Fort Hamilton, from 1842 to Nov. 30, 1846. Garrison withdrawn.
John Wayland., E,	Fort Columbus, New York, from, 1842 to July 1, 1844. Resigned.
Leander Ker, E.,	Fort Leavenworth, Kansas, from 1842.
Noah M. Wells,	Fort Crawford, from 1843 to Oct. 31, 1845. Post evacuated.
J. M. Clarke,	Fort Winnebago, from 1843 to 1845 Post evacuated.

to visit Governor's Island, for the purpose of distributing tracts and Bibles and to hold meetings when desired; also for the same purpose, he has continued for years to visit the Receiving Ship, North Carolina, lying at the Brooklyn Navy Yard, every Sabbath afternoon. Besides the performance of these duties, he sustains the pastoral charge of a Bethel station in Brooklyn, where the congregation is composed mostly of seamen and their families, preaching usually three times on the Sabbath, to the great acceptance of a usually crowded congregation.

His known benevolence and long devotion to this work, has secured the confidence of not only the Bible and Tract Societies, but of others, who have the means of relieving suffering humanity, for whom, to no limited extent, he has become their medium of usefulness and relief.

Blessed with a strong constitution, and an ardent love for the work, he still furnishes a hope that his useful labors may be continued long after many, who of younger age and less physical ability, shall have ceased to call the prodigal sons in our army and naval stations, back to their Father's house.

Henry Axtelle, P.,	Fort Brooke, from 1843 to Nov. 4, 1850. Transferred to New Orleans Barracks.
William Scull, E.,	Fort Washita, Arkansas, from 1844 to Oct. 31, 1847.
David McManus, E.,	Fort Gibson, Arkansas, from 1845.
J. L. Elliott, P.,	Fort Atkinson, from 1845. Post dropped by "G. O." 66--Dec. 30, 1848.
John McCarty, E.,	Jefferson Barracks, from 1848 to Dec. 31, 1852.
J. F. Fish, E.,	San Antonio, from 1849 to May 31, 1852.
Daniel Motzer, P.,	El Paso, from 1849 to March 15, 1852. This post dropped, per "G. O." No. 10, of 1852.
Matthias Harris, E.,	Fort Moultrie, S. C., from 1849 to March 15,'52.
Charles H. Page, E.,	Newport Barracks, Kentucky, from 1849 to March 15, 1852.
H. W. Read,	Fort Marcy, from 1849 to May 13, '52. Dropped from list of Chaplain posts.
David Clarkson, E.,	Fort Riley, Kansas, 1850.
William Vaux, E.,	Fort Laramie, Nebraska, 1849.
Samuel Corley,	Fort Towson, from 1849 to Dec. 31, '52. Resigned.
John Burke, E.,	Fort Washita, Arkansas, from 1850 to Dec. 31,'52.
Samuel H. Milley, R. C.,	Monterey, from 1849 to '50. Resigned.
Ignacio Ramirez, R. C.,	Monterey, from 1850 to June 30, '52. Dropped from list of Chaplain posts.
St. Michael Fackler, E.,	Fort Vancouver, from 1850 to Aug. 9, '50. Resigned.
James De Pui, E.,	Fort Kearny, Nebraska, from 1850 to August 9, 1850.
John Reynolds, E.,	San Diego, from 1850 to Aug. 31, '54. Discharged.
J. H. Ver Mehr, E.,	San Francisco, from 1849 to '51. Dropped from list of Chaplain posts.
Solon W. Manny, E.,	Fort Ripley, Minnesota, from 1851 to August, 31, '54.
David W. Eakins,	Fort Belknap, from 1852.
John M. Shaw, B.,	Fort Defiance, New Mexico, from 1852 to July 31, 1853.
John F. Fish, E.,	Jefferson Barracks, Missouri, from 1852 to July 31, 1853.
John McCarty, E.,	Fort Vancouver, Washington Territory, from 1853 to Oct. 9, '54.

J. J. Scott, E., Fort Pickens, from 1853 to Aug. 15, '54.
William Passmore, E., Fort Brown, Texas, 1853 to Aug. 15, '54.
Henry Axtelle, P, New Orleans Barracks, from 1843 to June 30, '53. Dropped from list of Chaplain posts.
John McVicker, D. D., E., Prof. of Mor. and Men. Philos., Columbia College, N. Y., Fort Wood, Gov. Isl., from 1844.
Joshua Sweet, E., Fort Ridgely, Minnesota, from 1854.
Joseph B. Cottrell, Fort Pickens, " from 1855 to '56. Resigned.
Michael Sheehan, R. C., Fort Belknap, Texas, from 1855.
W. Stoddart, P., Fort Union, New Mexico.
Frederick Tolhurst, B., Fort Fillmore, New Mexico.
Tobias M. Michell, E., Fort Chadbourne, Texas.
John W. French. E., Chaplain, and Professor of Geography, History and Ethics, Military Academy, West Point, N. Y. Appointed Aug. 16, 1856.

GENERAL REMARKS

ON

CHAPLAINS OF THE ARMY.

By looking at the foregoing list of Chaplains of the Army, it will be seen, that although thirty are allowed by Congress, besides the Chaplain at West Point Academy, there are but twenty-three now employed; seven less than the number allowed by law. How much these twenty-three Chaplains can do towards furnishing needful religious instruction, and performing the various duties usually assigned to a Christian minister, in civil life, will be seen better by a due consideration of the following facts:

Our regular army now consists of nineteen regiments—one hundred and ninety-eight companies,—which vary in their number of enlisted soldiers from fifty to seventy-four, according to their various stations. These occupy military posts from Florida to Texas, and throughout our vast Western domain all along the great route to the Oregon and Washington Territories. Leaving Prof. French at West Point, and Prof. McVicker in charge of Fort Wood, in New York Bay, we go south and west to find the remaining twenty-two Chaplains, whose services are distributed through the whole army, which is now scattered throughout New Mexico, Oregon, California, and the vast wilderness of our unsettled territory.

Whether this number of preaching schoolmasters, be sufficient to create any just alarm about their effecting a union of Church and State, or whether the humble subsistence drawn for them from the National Treasury, be a burden to the country, are topics which deserve consideration, especially from those who annually petition Congress that the office of Chaplain may be abolished by the General Government. On the contrary, we would submit the inquiry, and we hope it may be made in the Councils of the Administration—that if it be proper to employ any Chaplains to the Army, why not employ a greater number?—A sufficient number, at least, to give some equality of privilege to all who are in the Government service. If the finances of the country were in an embarrassed state, or if it had not an overflowing Treasury, there might be some semblance of an excuse for sending soldiers out into the wilderness, there to assimilate to savage life, in the entire absence of those who will make it their special duty to administer to their moral and spiritual necessities. Why not increase the number of Chaplains in the same ratio with the increase of the army? We trust the time is not far distant when the attention of Congress will be called to this subject.

CHAPLAINS IN THE U. S. NAVY.

STATEMENT showing the names of persons who have served as Chaplains in the Navy of the United States since 1799, their term of service, and, as far as ascertained, the Church to which they belonged.

Initials opposite the name signify: B. for Baptist, C. for Congregationalist, E. for Episcopalian, M. for Methodist, P. for Presbyterian, R. C. for Roman Catholic.

NAMES.	CHURCH.	*Date of Appointm't.*	*Remarks.*
William Balch,	—	1799	Discharged, 1801.
Robert Thompson,	—	1800	Disappeared from the register, 1801.
Eli Valett,	—	1800	Discharged, 1801.
Alex. McFarlan,	—	1802	Resigned, 1805.
Samuel Chandler,	—	*Not known.*	Discharged, 1802.
Noadich Morris,	—	1803	Last appeared, 1806.—Dead.
Robert Dennison,	—	1804	Dismissed 1829.
William Petty,	—	1807	Dismissed 1808.
William Robinson,	—	1809	Dismissed 1809.
Andrew More,	—	1809	Disappeared from the register, 1809.
William H. Briscoe,	—	1809	Last appeared on register 1815, on furlough.
Garrett Bane,	—	1809	Last appeared 1813.
David P. Adams,	—	1811	Died, 1823.
Andrew Hunter,	—	1811	Resigned, 1813.
John Cook,	—	1812	Died, 1828.
Richard C. Morton,	—	1815	Disappeared from register 1848.
Cheever Fletcher,	—	1815	Resigned, 1825.
Colden Coope,	—	1815	Last appeared on register 1815, frigate Constellation.
N. Andrews,	—	1816	Died, 1826.
John Ireland,	E.	1817	Last appeared on register, 1843, N. Y. Navy-Yard.
James Brooks,	—	1818	Resigned, 1828.

NAMES.	CHURCH.	*Date of Appointm't.*	*Remarks.*
Philander Chase,	E.	1818	Resigned, 1820.
James Everett,	C.	1818	Resigned, 1837.
John N. Hambleton,	—	1819	Resigned, 183–.
Cave Jones,	E.	1824	Last appeared on register 1818, on furlough.
Addison Searle,	E.	1820	Died, 1851.
Burgess Allison,	B.	1823	Died, 1827.
James G. Ogilvie,	B.	1825	Disappeared from register.
John McCarty,	E.	1825	Died, 1836.
John W. Grier,	P.	1825	Waiting orders.
*Chas. L. Stewart,	P.	1825	On duty in U. S. receiving ship North Carolina, at Brooklyn Navy-Yard.
John Addison,	—	1825	Resigned, 1828.
Edw'd McLaughlin,	P.	1826	Dead.
John P. Fenner,	E.	1828	Resigned, 1833.
G. W. Ridgley,	E.	1828	Resigned, 1830.
T. J. Harrison,	P.	1823	Waiting orders.
Wm. Ryland,	M.	1829	Died, 1846
† Walter Colton,	C.	1830	Died, 1851.
James Wiltbank,	E.	1833	Died, 1842.
‡ George Jones,	E.	1833	On leave of absence.
Thos. R. Lambert,	E.	8833	Resigned, 1856, and has entered upon the duties of rector of a church.
Peter G. Clark,	E.	1838	Waiting orders.
Jared T. Elliott,	P.	1838	Resigned, 1842.
J. B. B. Wilmer,	E.	1839	Resigned, 1844, and is now rector of St. Mark's Church Philadelphia.
Rodman Lewis,	E.	1829	Waiting orders.
Fitch W. Taylor,	E.	1841	Frigate Independence.
Mortimer R. Talbot,	E.	1841	On duty at the Naval Hospital, Phil.
T. S. Harris,	P.	1841	Dead.
Samuel T. Gillet,	M.	1841	Resigned in 1843, and is now engaged in the Christian ministry.
Charles H. Alden,	E.	1841	Died, 1846.
Moses B. Chase,	E.	1841	U. S. steamship frigate Wabash.
Chester Newell,	E.	1841	Waiting orders.
Theodore B. Barton,	E.	1841	On duty at Naval Academy, Anapolis.
Wm. McKenny,	M.	1841	Waiting orders.
Joseph Stockbridge,	B.	1841	Frigate Savannah.

NAMES.	CHURCH.	*Date of Appointm't.*	*Remarks.*
Photius Fisk,	P.	1844	On duty at the Navy-Yard, Pensacola.
John P. Lathrop,	C.	1843	Died, 1843.
J. W. Newton,	P.	1842	Waiting orders.
Nathaniel Frost,	B.	1844	
George W. Swan,	—	1844	Service not ascertained.
George W. Latham,	B.	1845	Service not ascertained.
N. C. Fletcher,	U.	1845	
Thomas C. Stanly,	M.	1847	Service not ascertained.
Edwin Eaton,	—	1847	Service not ascertained.
John L. Lenhart,	M.	1847	On duty Navy-Yard, Philadelphia.
John Blake,	E.	1847	On duty Navy-Yard, Brooklyn.
Edm'd C. Bittenger,	P.	1850	On duty Naval Asylum, Philadelphia.
Orville Dewey,	U.	1851	Resigned, 1853.
Vernon Eskridge,	M.	1853	Died Sept. 18, 1855. Naval Hospital, Norfolk.
§ Mason Noble,	P.	1853	Frigate Congress.
Chas. W. Thomas,	M.	1853	Sloop-of-war Jamestown.
John Lee Watson,	E.	1855	Attached to the East India squadron
Robert Given,	—	1855	At sea.
Henry Wood,	C.	1856	In service.

EXPLANATORY NOTES TO PAGES 73, 74.

* Rev. Mr. STEWART, previous to receiving the appointment of Chaplain in the Navy, had been a missionary to the Sandwich Islands. He has reached a favorable distinction both in literature and religion. Among his published writings the following stand prominent—"Residence at the Sandwich Islands," "Visit to the South Seas," "Sketches in Great Britain and Ireland," "Brazil and La Plate."

† Rev. Mr. COLTON attained to no inconsiderable distinction as a literary gentleman and a Christian minister. Born in Rutland, Vermont, in 1808, he was graduated at Yale College, in 1822, and in 1830 was appointed Chaplain in the U. S. Navy. He was author of several books, which, as a test of their popularity, have had a wide circulation. Among these are: "Ship and shore," "Deck and Port," "Three years in California." He was the builder of the first school-house in the State of California, and was the first (through the "North American," Philadelphia,) to make known to the residents of the Atlantic States, the gold discovery of that country. He died in Philadelphia, greatly lamented, on the 22d of January, 1851, in the 44th year of his age.

‡ Rev. Mr. JONES has risen to eminence in literature and science, is author of works of travel, and is now on leave of absence from duty as Chaplain; while making a tour of scientific discovery and investigation in South America.

§ Rev. MASON NOBLE, successor to the distinguished Dr. J. Orville Dewey, as Chaplain in the Navy-Yard, at Washington, and now attached to the Mediterranean squadron, is an honor to his rank as Chaplain. His ripe scholarship in theological and general literature, the chasteness of his style in conversation and as a writer; and the purity of his life as a Christian minister, make him an example worthy of imitation.

For a further notice of him, see pages 44, 79, of "The Churches and Pastors of Washington," just published by M. W. Dodd, New York.

THE RELIGIOUS SECT OF CHAPLAINS.

After making a greater effort to obtain correct information as to the sect to which each of the government Chaplains have belonged, than even the importance of it might appear to justify, yet in a few instances we have entirely failed, and in others, it is possible, we may have been misled. Should such an error be discovered by any one who shall feel a sufficient desire to be correctly represented in this behalf, as to address a note to the publishers of this work, the right initial shall appear against his name in the next edition. But very few of those who acted as Chaplains in the *Navy*, previous to the year 1825, are designated as belonging to any church—for the reason that some of them, at least, held no such relation—nor made any claim to the office and character of a Christian minister. They were, for reasons best known to the officer in command, rated Chaplains—more for the sake of the compensation perhaps, than for any religious service they rendered, beyond reading prayers perhaps at the burial of the dead.

EFFORTS TO ELEVATE THE STANDARD CHARACTER AMONG NAVAL CHAPLAINS.

The late *Hon. Samuel L. Southard*, on coming into the cabinet of John Q. Adams, as Secretary of the Navy, set

about the work of elevating the standard of character among the Chaplains in his department. He established the rule—which, we believe, has since been adhered to by his successors—to appoint no man as Chaplain, who was not an accredited ordained minister, holding a cordial relation to some ecclesiastical body. Knowing that there were men in the Navy holding the rank of Chaplains, who were utterly unqualified to perform the appropriate duties of that office, he commenced making removals, as fast as he could find others duly qualified to take their places. But with his characteristic love of justice and humanity, Mr. Southard was unwilling, as he said, to take any bread from the mouths of those to whom government had given it. his removals were generally made by transferring rated Chaplains to another place in the government service, of a more secular character.

Mr. Southard bestowed his first appointment upon a returned missionary. Having had some knowledge of his labors, not only among the Sandwich Islanders, but also among the seamen who entered those ports, the missionary's attention was directed to a chaplaincy in the Navy, as opening a field of usefulness for which his experience had already prepared him.

This commenced a new epoch in the history of Naval Chaplains, and there is now found among them men of sincere piety, a high order of learning and of general intelligence.*

* In making a special notice of some of these Chaplains, because we know of them what we do not happen to know of others, it is no purpose of ours to make any inappropriate distinctions. Each of the twenty-four Chaplains now in the Navy are doing credit to their profession as Christian ministers for aught we know to the contrary

REASONS FOR INCREASING THE NUMBER OF CHAPLAINS IN THE NAVY.

The epoch commenced by Secretary Southard more than thirty years ago, ought now to be followed by another. If the first might be regarded as giving to the Naval chaplaincy more elevation of character and greater effectiveness, the second should be characterized by *extending* it—the one by giving to it the true standard of the Christian minister, the other by bringing a greater number of Christian ministers into this field.

As a proof that "the harvest is great," and the laborers employed in it "are few," let us contemplate the following facts. The present numerical force of the U. S. Navy embraces more than a thousand commissioned and warrant officers, and more than seven thousand seamen, (the full compliment of "recruits" [sailors] allowed by congress is seven thousand and five hundred,) making in all between eight and nine thousand men. These officers and recruits man more than seventy vessels of war, which are distributed through every latitude, and calling at almost every port in the accessible parts of the world. Viewed in the light in which they are here contemplated, these war vessels may fitly represent as many floating churches; their tall masts pointing heavenward, filled with hearers, and all sailing on the ocean, that great emblem of the eternity to whose shores we are all approaching, as we float round the world!

It might be interesting to the reader, who may not have made himself familiar with this subject, to know the numerical size of these various congregations, which range as follows: Ten of these ships-of-the-line are allowed each (in time of peace) eight hundred and twenty men; which num

ber, on the land, is usually called a large congregation.—There are seven first class steam frigates, whose full compliment will average each five hundred men—a very good sized audience. There are twenty-one other steamers of various classes, whose compliment of men vary, according to the service in which they are engaged, from two hundred and forty to a hundred and ninety, and so on down to eighty men. There are nineteen sloops of war, which are, like the steamers, divided into classes, of which the largest require a crew of three hundred men, others twe hundred, others again one hundred and ninety, while the smallest require only about one hundred and forty men. Besides the foregoing, there are several smaller vessels in the Navy called brigs, schooners, receiving ships, &c., whose crews vary according to circumstances—but none carry so few men as to render unimportant the means of grace and religious instruction. Such then is the field—the various sized congregations for our Naval Chaplains. Looking at this great field then, and in view of the fact that Congress allows to it only twenty-four Chaplains, it may well be said, that the harvest is great and the laborers few—especially when it is known that half of this number of Chaplains are appointed to receiving ships, to navy yards, and to naval hospitals on shore, from Portsmouth, N. H., to Pensacola. Then take from the number left those who are on "leave of absence," and "waiting orders," it never leaves a dozen in number for service in sea-going ships.

We therefore pray the lords of this harvest, to send forth more laborers. If man has an immortal destiny, and if this life, with all the uncertainties which attend its continuance, is our only preparation place, for an unending life to come, then is not a Christian government assuming a

great responsibility, to place so many men amidst increased liabilities to sickness in unhealthy climates and sudden death, without the means of religious instruction while living, and the ordinary observances of a Christian burial when dead?

But with all the destitution we have been contemplating, there is no cause for despondency or discouragement about the future. Whoever looks back, only thirty years, can see a great advance in moral progress, both in the Army and Navy. In the Army, that terrible evil of dealing out legalized *spirit rations* has long since been abolished, and nutritive beverages substituted instead. In the Navy, the brutalizing spectacle will never again be witnessed of tricing up men by their wrists, in the gangway, to be lacerated by that horrid instrument of torture, the *cat-o'-nine-tails*. With a generous increase of the wages of seamen, and an increase of motive to good conduct, those who were formerly talked of as "old salts" are now beginning to be recognized as men, both by government, and by officers on the quarter-deck.

We cannot but hope, yea, believe, that a glorious destiny awaits the U. S. Navy. How gratifying it will be to see the moral power of this right arm of the nation, increase in an approximate ratio with its physical strength—to see it become the medium of the great life-giving ideas of Christianity and self-government, and a higher civilization to nations yet in the valley and shadow of death. To this end let Chaplains be appointed to every war vessel carrying a sufficient number of men to justify the appointment of a surgeon, and let a part of their work be to carry a given number of Bibles and other appropriate books printed in the language of the nations they visit, and thus be-

come the impersonation of a Christian, who is the light of the world.

In a speech delivered by Hon. F. P. Stanton, at the anniversary of the American Colonization Society, at which the late Hon. Mr. Clay presided for the last time, he said:

"Hitherto its course has been marked by the mangled bodies of its myriad victims, and by the shattered institutions of vanquished nations. Every sea has been crimsoned with human blood, and a thousand rich argosies have gone down into the deep before its desolating blast. But a great and beneficent change has commenced. The vast means necessary to maintain armies and navies have been hitherto scattered and wasted in prodigious exhibitions of national power which bring little or no return of advantage. The transformation about to be effected is to change this mighty current into channels of commerce, to promote the friendly and profitable intercourse of nations. We have already established lines of steamers, fitted for war purposes, yet transporting the mail, and carrying our commerce to some of the most important points on the globe. These are the telegraphic lines of the ocean. We have one more to establish, one pole of which shall touch the shore of unhappy Africa, and pour into her sleeping bosom a flood of light, intelligence, civilization, commerce, and christianity, electrifying her, not into mere galvanic life, but to that redemption, regeneration, and disenthralment for which you, Mr. President, (the Hon. Henry Clay) and this Society, have been so long, so earnestly, and so faithfully laboring."

For the future working of our general government also, we are full of hope of good results. When the antagonistic interests of its various parts shall have been harmoniously adjusted—and when a higher importance shall be given to the religious teaching which the government professes to recognize in the person of its Chaplains—then the ratio of moral progression will be equal to that of its great physical power.

But to this end let a Board of Examiners take charge of all candidates for Chaplains for the Army and Navy, as proposed on page 30 of this work; and let Congress close the door to all competition for Chaplains to either branch of her legislative bodies, by calling her own religious teachers, as presented on page 32—and we trust it will be only so many steps towards that glorious consummation so devoutly to be desired, not for our own benefit only, but for that of all the other nations of the earth.

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